



THE  
REALITY OF LIFE  
IN  
THE BHAGVADGITA

BY

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*ALLAHABAD.*

Printed by

P. Khayali Ram Manager, Damodar Printing Works, Agra.

1921.

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## PREFACE

Date of Recast

1861

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There are already many commentaries on the Bhagavadgita in various languages; and it would seem superfluous to add any more to the existing number. But it is also a fact that religious and metaphysical truths with their immediate bearing on the affairs of material life, have been so eminently and impressively enunciated in the contents of this Divine Scripture that those who applied themselves to its study with serious attention and steadfast concentration, could not fail to recognise that the treasure of Knowledge stored up in the few pages of this Divine Code of life, transcends the climax of human contemplation. Even the greatest thinkers of different ages who exhausted their profound contemplation and acute imagination on metaphysics, eventually realised that all the conclusions they arrived at must have been present to the mind of the author of this Divine Lay. Hence no wonder that a vast multiplicity of learned annotations should come to exist on it. But most of these annotators have used this treasure house of Universal Knowledge to justify their own particular theories suggested by the peculiarities of their special thought—tendencies. Therefore in such cases it has been impossible to establish a uniform context throughout, without material contradictions. This has given rise to substantial misunderstanding, in some quarters, concerning the merits of this invaluable work. Some say that it is a commixture of interpolations brought about by the sectarian tendencies of different writers. Others hold that it only represents the attempts of a primitive age at metaphysical achievement, without accomplishing the systematic coherence of thought, necessary to render it intelligible synthetically.

There is another reason, in my opinion, for the difference of views among the various commentators and for their failure to establish a system of thought throughout the Holy Text. The fact is that the treatment of Adhyâtma in the Bhagavadgita, specially in the beginning, is of very general and fundamental character. It is brief and abstract to the extent of appearing vague and thus readily lends itself to any elaboration of details. But although the Adhyatma in the Gita (particularly in the beginning) is of such an infinite and comprehensive character as to embrace almost all theories of Spiritualism; yet the particular conclusions and even the aspects of the Adhyatma itself as discussed in the later portions of the Text, cannot perfectly harmonise with all such theories. We have to discern with serious contemplation a Universal theory that



would fit in with all the relevant discussions in the body of the Text from the beginning to the end. Lok. Tilaka has very nearly approached the right point of view of the subject, and although he could not establish a harmonised context through and through, because of his acceptance of absolute idealism in Adhyatma, yet he has opened the way for others to carry on the quest. He has taken great pains in writing his exhaustive and luminous commentary on the Bhagvadgita and has furnished the requisite materials for properly understanding the *spirit* of this Divine Book; and I believe a thorough study of this monumental work is indispensable. It is absolutely religious and social without any taint of Political prejudice. However, the preferential recognition of life's activities over Sanyāsa or renunciation of action, decisively demonstrated by the said author, point to the inevitable conclusion that the Bhagvadgita advocates realism rather than idealism; and I have endeavoured to establish that it is so. For it is quite inconsistent to approve of the activities of material life, when we maintain that the whole universe of name and form is an entire illusion. An absolute idealism must logically lead to the rigorous Sanyāsa propounded by Sri Shankaracharya.

Now as to the absence of a system of uniform thought in the Gita, I firmly believe that a perfectly coherent system of thought is visible in it, and that it establishes fundamental principles of Existence derived from a liberal and comprehensive view of the Knowledge of the Universal Essence. Its treatment is unmistakeably realistic, practical and systematic, though in a popular style. Instead of favouring any particular theory, it endeavours to effect a reconciliation of the important theories concerning the Knowledge of the Essence. Harmony, moderation and unflinching faith in the *Ruling Providence* are the principal maxims of this Lordly Song. It attempts to cure all evils by approaching and administering to the Power of Judgment (Determinate Reason). I have, accordingly, tried to present the subject of the Bhagvadgita in a system of coherent and connected thought, and the ideas presented in the Text, from start to finish, are strung together in a logical progression of harmonised thought. All apparent inconsistencies in the different portions of the Text, have been reconciled with one another. As for instance, the verses श्रेयास्त्वधर्मो विमुक्तः परधर्मात्स्वनुष्ठितात् etc. (3.35) also 18.47; and सहजं कर्म कौतेय सदोषमपि न त्यजेत् etc. 18.48, have been reconciled with the shloka सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज etc. 18.66 which seems apparently inconsistent with the former, and this is done without trying to give different meanings to the term धर्म occurring in those verses as many writers have been constrained to do.

In order to prove this systematic unity of thought I have considered it necessary to add 3 Introductory Chapters in the beginning, and the reader who has carefully gone through these chapters will, it is hoped, find himself prepared to understand the general spirit of the Bhagvad-gita. The first has been necessitated to understand the Adhyatma or the Fundamental Self in its Lordly and Governing capacities, as has been expressly asserted in the body of the Text in numerous connections. The Self of the Gita is not nirguna, abstract and absolutely actionless, but is an all-pervading, all-governing Spirit in the true sense of our God, and it is endeavoured to shew how this can be justified.

The second chapter is meant to justify the realistic treatment of Essential Knowledge in the Gita and to show how the various dualistic conceptions of the Lord are not only justifiable but also essential. The third chapter has an important bearing upon practical life and in it an attempt is made to elucidate in their farthest ramifications the significations of the terms कर्म, धर्म, यज्ञ etc. which occupy chapters 3rd and 4th, as also other portions of the Text. I have tried, so far as I could, to explain in a realistic and rational manner the meanings of these terms in connection with the topic of practical activities specially dealt with in the above-mentioned chapters. It is hoped that a proper understanding of the practical subject matter of this chapter will go a great way in explaining the fundamental principles on the basis of which one may be able to recognise one's *preferential* duty under particular circumstances. Other tests and limitations that are of material help in choosing one's own duty in life, will be found discussed throughout the body of the Text on appropriate occasions, and it is believed that these will correctly point to the adoption of a proper mode of life suited to the existing needs of the Society. However, I have strictly abstained from entering into the discussions of the questions of 'Non-co-operation' or 'Co-operation' which form the burning topic of the day. My idea is that all such modes of life as stimulate the powers of passion by engendering intense hatred and ill-will against individuals or special communities, are against the spirit of the equanimity Yoga of the Bhagvadgita and tend to corrupt the purity and equilibrium of the Reasoning faculty. Any duty which has been determined after calm and unbiased reflection, must be adhered to, not under the misleading excitement of passion and prejudice but under the auspices of judicious and unperturbed faculty of judgment with a steadfast resolution to proceed on even in the face of bitterest suffering and highest sacrifice, resigning all cares and canny calculations on Him who seated in the hearts of all guides all human activities,

To facilitate ready reference I have inserted the numbers of the shlokas on the Margin. I have also put within brackets my own explanations which are necessitated to elucidate and harmonise the context, in order that the reader may easily distinguish between what forms the *Litera Scripta* of the Original and what it can admit of, as a logical supplement to systematise and enlarge upon its general context. I have avoided lengthy discussions of details; for a firm grasp of the principles is of primary importance. For further enlightenment on points of detail the reader is recommended to other works of better and approved authenticity. I know how hard it is to concentrate one's thoughts on metaphysical topics and have thus recognised the special value of *brevity* in this connection. I may also suggest that a beginner in this subject may omit the 'Introduction' in his first reading.

In concluding, I must express my profound gratitude to Purohit Hari Narayanji B. A., of the Jaipur State. It is all through his sympathetic preceptual guidance that I am in a position to write the following pages. Not only have I been benefitted by his sound and weighty instructions, but rather his whole life has been a living sermon to enlighten my path. My thanks are also due to Captain J. H. Bridge and Bakhshi Narsingh Das, B A., LL.B, Vakil High Court, for their kindly going through some portions of the manuscript and making useful suggestions.

MUTTRA, — }  
23rd July 1921. }

DURGA SAHAI.

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## INTRODUCTION TO THE SUBJECT.

### CHAPTER I.

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#### SYSTEMATIC DISCUSSION CONCERNING THE ESSENCE OF THE UNIVERSE: GROUNDS FOR BELIEVING IN A DIVINE ENTITY.

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Every civilised nation, nay every community or association of men living in whatsoever country or clime possesses a religion of its own; and History makes it abundantly clear that from times immemorial, some sort of religion has prevailed in all societies and congregations of mankind. This shows that every where and at all times, people felt a want for religion. It is true that agnostics and barbarous societies have also existed here and there, side by side with the refined faith of a theistic cult, in almost all times. But these exceptional cases cannot seriously disprove the existence of a universal need for Religion. Even at a time when mankind hardly passed beyond the status of mere animals and when their intellectual faculties had not at all been developed, people, as it were, instinctively tried to find and did find some object in nature, whereupon to bestow their homage, submission and adoration that spontaneously sought to find an altar for their due dedication. To every thoughtful person this mysterious operation of the human sentiment will furnish one of the strongest arguments for confirming his faith in the Divine Existence; and it was perhaps in due recognition of this fact that the ancient Rishis of India so strongly emphasised the exclusive and immense importance of *anubhava* (अनुभव) in connection with the acquisition of a firm and unwavering conviction in the Existence of the all-embracing and all-powerful Providence.

Yet, it is equally evident that with the progress of refinement and culture, in proportion as the intellectual capacities began to develop and strove to encompass within their scope the objects and phenomena of the Universe, doubts and disbelief stood in the way of all that was not readily amenable to the power of the sensual and intellectual capacities; and thus the smooth and congenial progress in the faithful worship of the Deity (in any form whatsoever) was thwarted and very often completely arrested by the inevitable intrusion of this unbelieving scepticism. The concluding lines of the famous Nasdiya Sukta (नासदीय सूक्त) of the Rigveda amply testify to this fact. Hence no wonder if the modern era of intellectual culture and refinement should find so many enlightened votaries to the invitingly convenient shrine of agnosticism, atheism or nihilism. It is a bane of the educated and enlightened to subject every thought, belief or conviction to the scrutinising test of Reason, not knowing or rather not caring to know that the latter like quick-silver has no fixed and settled abode, and that there be things that completely transcend its functions and capabilities. Hence the present writer ventures to make the painful assertion that in the present stage of the world's intellectual evolution, the majority even among the literate are atheists to all intents and purposes, and judged in all fairness, their convenient creed, may seem justifiable if we seriously put to ourselves the question.—“Is it at all possible to establish consistently with the requirements of the logical canons prescribed by human Reason, that there exists an eternal, immortal and universal Entity that may form the basis of all religion and theism?” It is but just to attempt to answer this question before hoping to convince our unbelieving friends. A mere adherence to the introspective process\* called anubhava (अनुभव) will not do, for that customary and inborn (श्रद्धा) faith that used to animate our forefathers of the hoary age, has ceased to command its pristine reverence and respect in present age of critical cavil and logical scrutiny. It is with this additional purpose in view that the following few pages have been written, although their primary aim has been to furnish an appropriate introduction to the systematic exposition of the text that follows. Whether the writer has been successful in his attempt is a matter that depends upon the verdict of the impartial reader. This much at least is certain, that in the course of this attempt many of the doubtful points that often harassed me have been satis-

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\*It will be shown later on that for all practical purposes of self-realisation this introspection (अनुभव) may well be called as the sole and supreme means of achieving remarkable success. But here we are mainly concerned with the primary means of reasoning that induce Reason itself to believe in the Universal Existence of a Dominating Power. And this stage is I think preparatory and previous to the confirmation, by means of Anubhava, of the faith, thus obtained.

factorily solved. Let us then proceed with our enquiry firmly and steadily with unwavering concentration of the Foci of Reason.

The material scientist recognises only those objects as real and existing which appear to his senses or can be perceived by his intellectual faculties. In this view of the Universe, Time and Space are infinite and whatever exists, exists in Space and whatever happens, happens in Time. These are the effective limitations upon all that *is*. Take the case of space. It is easy to see that it is infinite in *every* direction. For if it were not so, it would have a limit; and this limiting point of Space would be either a body or a void. Therefore in both the cases it would be space. For our conception of Space *without* any matter or body situated therein, is that of a pure void that separates things from one another and has no perceptible form. Again take the case of Time. Time is infinite in both directions. For if not so, it would have a beginning or an end; but this beginning or the end are *points* in time; and as these must have a before and an after, they would consequently be within Time and not outside of it. Now that which exists and appears to our senses is called matter; and all that exists and is apparent to our senses is material. Therefore there is no existence that is not material. Force underlies all matter and all changes of which we are aware whether as external perceptions or as internal affections or sensations, form the manifestation of this Force. But even this force which is the pith or substance of all matter exists under the conditions of the infinite entities of Time and Space. Therefore this Force is *limited* by these conditions and although it may be finite or infinite which is not possible to determine physically, it is *controlled* by the infinities of Time and Space. Therefore, according to this view, there can be no room for a God who is supposed to be beyond and controller of Time, Space and Matter. Again if there be any God, He must partake of matter (because there is nothing beyond matter (Force-filled objects) and hence He must be a limited personality, which is impossible as our Divine conception is unrestricted and eternal. Moreover as in the material view, nothing that exists can escape *change*, therefore even if there be a God, He should also change. Therefore it is easy to see that a perfectly material view of the Universe which recognises the test of the senses and the intellect only, does not in the least tolerate our conception of the Divine Existence. Let us then pass beyond and transcend this. Because in its very nature it courts a supplementary enquiry; as it totally fails to determine what that Force which fills the matter, may be.



In this view we have to make an abstract analysis of human intellect and a precise introspection of the faculty of Reason. This is a vast subject and the reader who may feel desirous of extending his knowledge of this topic, is recommended to the brilliant researches of Kant and other writers who have written on similar subjects. We will only take up some of the conclusions established by Kant which are thought relevant to our enquiry.

The metaphysical view.

Time and Space are not *realities* or substances, but the mere forms which inhere in the intellect. They have nothing to do with the real existence of the objective world. This is proved as follows. There are five tests laid down by Kant, which decisively establish that Time and Space are clearly distinguishable from the reality of the objective world and are things that exist in our intellect and have no independent real existence. We will presently apply those tests. Let us before that briefly point out that it will be quite plain to any one on a little consideration that Space and Time are the entities which are not in themselves perceptible by our intellectual senses. There is nothing in the external Universe corresponding to the conception of Time and Space that my intellect internally cognises. Therefore it can safely be asserted that Time and Space are not externally existing circumstances but mere form that inhere in our intellect. However it will be worth while, I think, briefly to point out the admirable tests that Kant and his followers applied.

1. The representations of Time and Space are antecedent to all perception and experience. For these representations must either come from myself or from experience of external objects. But the latter can not give these representations, because every experience *presupposes* Space and Time and in fact cannot be represented without the pre-existing foundation of these representations of Time and Space. Therefore it is evident that the representation of Space and Time, did exist somewhere *prior to* my forming any representations of the objective world, *i.e.*, to say they inhere in the intellect as its forms.

2. Time and Space are the inevitable inherencies of the Intellect. They are present in all the operations or functions of the Intellect. All the objects and events of the Universe can be easily thought away *i.e.* to say I can easily imagine that they are non-existent, but a complete vacuum, namely, Space and a successive continuity without any form namely, the cognition of Time will for ever continue to be represented to my mind and I can never think or imagine away the representations of Time and

Space. Hence follows that Time and Space belong not to the represented objects or projected events, but to my representing faculty itself. I can make no *abstraction* of them from my representations.

3. The representations of Space and Time present an apodictic and unavoidable certainty, which is not the case in the representation of the outside objects of experiment. The truths established by often repeated experience have not about them an unavoidable certainty. It is quite possible to imagine contradictions to these. But all particular determinations of Time and Space are necessary and whatever contradicts them is impossible. This infallible certainty with regard to the representations of Time and Space shows that they are inherent in the very functions of our intellect, and are not obtained independently of it from the external objects. How by knowing and discussing one figure of Euclid, I can convince myself of the Universal truth of the conclusion regarding that particular space covered by the figure, affords an example.

4. Time and Space furnish a connecting link for the representing of objects or events. In themselves the latter are surely an infinite multitude or mass of external affections or sensations. It is the continuity consisting in the representations of time and space that represents them in a continuity of order or succession. Therefore it is clear that Time and Space must be within me, not without me.

5. I know with the utmost certainty that Time and Space are infinite not from an actual observation of the objective world (for it is impossible actually to measure infinity) but from an *a priori* sense of the same. This innate sense of the infinity of Time and Space proves that these belong to our intellect and not to the outside world.

Most of these tests are over-lapping and there is mentioned a 6th test also which I consider it convenient to leave out as it is presupposed in the 3rd test which refers to the apodictical certainties of the mathematical calculations. Taken jointly or severally, these tests establish beyond all doubt that Time and Space are the inherent forms of the intellect and have no separate real existence, external to the mind. Of course all that appears to us is not only Time and Space but something beyond these, which we commonly call matter and which forms the object of perception. All the various objects of nature that we perceive in Space and Time are not the same as Time and Space. But in spite of their radical differentiation from Time and Space, these so called external objects, are not really what they look like; because, — (1) They are represented under the colouring

and coating of the inherent and non-external forms of Time and Space and (2) the representations of matter, even if taken irrespective of the sheathing of Time and Space, are every time and at every incident changing their shape and therefore it cannot be said with certainty that what appears conformable to our senses at one time is its proper and real form.

Now the question arises, whether there is any real existence, besides and beyond the intellectual existence of Time and Space and the unreal appearance of changing matter. Let us first proceed with matter. Is this matter nothing but what is represented to us by the objects of our senses and perception? In the absence of any proofs to the contrary, we must take the evidence of our senses as the only and the exclusive testimony, and must hold that that which appears to us through our senses is the only existence and as this has been shown to be unreal and unsubstantial, therefore we arrive at the idealism of the Universe, the non-entative Buddhist Shunyabad etc., Thus in disproving materialism we light upon a 'nothingness' which leaves no room for God or any other entity. Can we confront this situation successfully? Yes; happily we can prove that something substantial must underlie and subsist beyond these appearances and forms of the intellect, for the following reasons.

1. We have proved that Time and Space are mere forms inherent in the intellect and they are not substantial realities of the objective world. From this it does not necessarily follow that the intellect (matter) in which these forms inhere is also unsubstantial. For the container or the basis of unreal phenomena does not merely by reason of containing that unreal phenomena, become itself unreal. On the contrary an unsubstantial object cannot become the basis of any other object not even of an unreal object. The intellect is as much a matter to us as any other external object.

2. There is something underneath the appearances of matter, for :-

- (a) Otherwise it must always have looked uniform and unchanging and must have changed only with the corresponding changes in the intellect. But that is not the case; for the evident changes effected in matter, visible in the modifications of colour and shape, owing to atmospheric or other palpably external causes, shew that there is something besides and beyond the formal representations of our intellect. For example, the sky which a moment ago was clear is now overcast with clouds: surely this change in the object of the senses can not be attributed to any

change in the intellect which perceives through the senses. Such a variety of scenes visible alike to all that happen to be its simultaneous spectators, must belong to something that is exterior to the human intellect, for had it been purely the creation of the intellect, then individual intellects must have framed particular imageries for their perception and consequently the universal consensus of perceptual phenomena, could never have been possible.

- (b) It is true that the incessantly changing forms and shapes of matter are not real; but there must be something which subsists beneath these changes. Otherwise there remains nothing to change *i. e.* to say there must be something to appear in different appearances. This shows that matter does exist, and by matter I do not mean phenomena but noumena.

3. Everything must exist upon some basis, *i. e.* even nothingness must have some foundation to exist upon. When I say that something does not exist, the idea of the non-existence of that something must have some foundation to rest upon. The idea 'something is not' involves the *existence* of the nonentity or non-presence of that thing, *i. e.* to say the statement of a negative is equivalent to the affirmation of that negative. There can exist no 'no' = non-entity, without there being an antecedent 'yes' = entity, upon which the former must exist. Therefore it is that even in denying the existence of a thing, I affirm of its non-existence. This is the सत्तासामान्यत्व and forms the most decisive argument with which Shri Sankaracharya श्रीमच्छंकराचार्य undermined and rased to the ground the tremendous structure of barren and ghastly atheism preached by Buddhism. It seems to me that this is the strongest argument which brings home to us the conviction of an eternal and immortal existence.

Irrespective of all objects of senses and of all perceptions and feelings, everyone has the inevitable and unquestionable *certainly* as to his existence. None can, even for a moment, think, imagine or believe that he does not exist. We see, then, that there is a permanent and indestructible substance, which subsists under the unreal appearances represented by the forms of the intellect; or in other words, *i. e.* in Kant's phraseology, we may say, that there is noumena (substance) hidden under the garb of phenomena (appearances). Thus we have been able to establish the existence

of an eternal and immortal entity in and upon which this universe of appearances exists. But is this investigation sufficient to justify us to assume that this entity that we have thus established is the same as our Almighty God or Lord, and is therefore worthy of the hallowed conceptions of omnipresence, omniscience, all-powerfulness etc. which we are accustomed to associate with our ideas of the kind, generous and benevolent Providence? I think the present stage of our investigation does not warrant this conclusion. Let us therefore proceed further, and try to ascertain what this universal entity underlying all phenomena, is, so far as we can. Accordingly we should try to determine whether it is (1) a blind non-sentient and merely mechanical matter (*i.e.*, the Prakriti प्रकृति of the Sankhya सांख्य) only or whether it is (2) a sentient, unifying, and controlling Spirit [the आत्मा of the वेदान्त] or whether it must be (3) both. For, if this underlying entity is proved to be only what we have described under the 1st. head, in that case we shall be in no better position than the atheistic materialists. Because, although it is shown that there is an eternal and imperishable entity that underties all objects of senses, and that the life and death of an individual does not constitute the be-all and the end-all of the man, for his essence must survive, yet this research is not sufficient to prove the existence of the *Almighty and All-providing God*. At the most it can only prove the existence of an immortal soul (undetermined whether it transcends the ultimate principle of प्रकृति, with the help of which one may fortify the doctrine of the transmigration of the soul, at the best; but it does not bring home to us the conviction of the Almighty in the light in which we are accustomed to worship and adore Him.

Kant has come to the conclusion that we cannot pursue these enquiries any farther, and that from the very nature of our intellect, we are precluded from deciding these questions. But this excellent metaphysician whose services to humanity can never be over-estimated, has fallen into an error from which nothing but the distant and hoary voices of the ancient Indian sages, can extricate us. The following are the questions of crucial import which guide us on in the course of our further enquiry into the fundamental Essence आत्मतत्त्व :— (1) whether the intellect is the only knower and feeler in man. (2) Even supposing that the knowing subject in man is over and above this intellect and that the latter is only a means of the knowledge for the former, we have still to determine whether this intellect is the only means of knowledge available to the knowing subject and (3) whether the intellect knows through its

own inherent power only or whether it is for this purpose dependant upon something else. It will gradually become clear in the course of our enquiry, that almost all our important conclusions depend upon the careful investigation of these 3 questions.

Perhaps Kant assumed that the intellect is not the *knower* in man, but he thought that all consciousness must be confined to the functions of the intellect. He could not imagine that any consciousness or anything akin to consciousness or knowability could exist independent of the intellect. But at this point the ancient Rishis of India come to our assistance, and boldly declare that there is a consciousness over and above, and underlying the consciousness of the intellect; and that the intellectual consciousness may be called अविद्या as contrasted with the former uniniversal, constant and immortal consciousness called विद्या. Let us now as boldly face this problem and carry on our investigation coolly and calmly without fear of contradiction. I was not a little timorous lest the recognition of this Super-intellectual consciousness which like divine light had dawned upon me in the midst of the disconsolate darkness pervading the intellect-bound-senses, might vanish in the face of the overclouding onsets of the irresistible conclusions of the giant intellect of Kant. But all glory to the lustrous lore of the Upnishad authors, whose divine revelations like flashes of lightening, not only dispell and enlighten the dreary darkness of agnosticism in general, but even succeeded in enlisting Schoupenbour, Deussen, etc. Kant's own country men as their followers. Such is the high esteem in which I hold this venerable literature. But no two thoughts can agree, and it is no wonder that we should have the deplorable verdict of some of the western writers, reflecting upon this transcendently incomparable body of literature as 'rude and undeveloped thoughts of a savage and primitive race of mankind.' Whether such a shocking judgment was influenced by lack of capacity to understand the high light of the Upnishad learning, or was a result of race prejudice can be to us a matter of mere conjecture.

Let us however, proceed on under the guiding genius of the writers of the Upnishads, उपनिषद्कारसु so that we may have in future less occasion to depend upon such grievous remarks.

Let us then first take up the 1st question, viz., whether the intellect is the only knower and feeler in man, or whether it is only an instrument of knowledge for some other knowing entity or subject in man.

Starting from a purely materialistic or physical point of view let us see whether we can find any satisfactory explanation of the phenomena of intellectual knowledge within the pale of physical sciences, and examine what inferences the investigations into such knowledge point to. 'How do you know the external Universe?' The physical science explains—you see a thing because the rays of the Sun reflect through your eyes and enlighten the intellect. You hear a thing because the vibrations of air, carry the sound through your ears to your intellect and fill the latter with sound. You smell something because the incense emitted by that thing is carried in through the peculiar constitution of your nose to your intellect; and again you feel a thing, because by means of your skin your intellect comes in contact with that thing. Now if I ask this naturalist as to how I imagine, he has no reply worth the name to offer. However of this later. Let us here examine the answers to our first query, on the presupposition that the intellect is the only thing that knows, and that there is no other separate entity, underlying it, which is the subject of of this knowledge.

The intellect is centred in the brain, nay, according to the materialists the intellect is nothing but that which is formed by the constitution of the brain, and the latter (brain) according to them is a physiological organ, that is to say, it is as much material as any other object of senses. Now when it is said that the brain or the intellect is as good a matter as any other object of perception, then I see no reason why this particular matter—the brain only should know anything, by means of the Sun's rays, the vibrations of the air etc., and why not this table before me, this pen in my hand, as also this river flowing before me, on all of which the Sun's rays and the vibrations of the air fall equally and indiscriminately, know like my intellect. You might say that it is possible that these objects just referred to, may also be knowing. Very possibly they have a consciousness, (*viz.* the consciousness that pervades every object, to be discussed later on) but not like the consciousness of our intellect whose susceptibilities are manifest in action and feeling. Again you may say that the intellect is furnished with the peculiarly constituted accessories, such as the eyes, the ears, the nose etc., and therefore it knows. But other objects lack such accessories. Granting all this we have yet two inexplicable positions deserving of consideration *viz.* (a) *How* the intellect knows through these accessories, and why is not this knowledge restricted to these accessories, in other words how is the communication between the intellect and its accessories established.

and preserved and that (b) if the physical explanation of the reflexion of of the rays, the vibration of the air, were the only available explanation, and nothing in addition to that, then the natural result should have been that the rays issuing from the Sun, and penetrating through the valve, eye ball into the interior of the intellectual region, should have illuminated the interior between the eyeball and the brain structure, as also all that lies inside my physical body. But that is not the case and only objects *outside* myself appear illuminated. Thus it is easy to see that the physical explanation falls too far short of being a satisfactory one, and even what little it explains, leads to the inference that the intellect is not the knower in *man*, but only an instrument of knowledge. [We will explain this fully while discussing the उपनिषद् explanation later on.]

Let us now turn towards Kant's theory and try to ascertain the nature of the intellect and the knowing subject.   
 Metaphysical explanation of the question. All that exists is divided by Kant into two classes, namely noumena (thing-in-itself) and phenomena (external appearances). Now we have to determine, under which of these two classes, our intellect falls. We are aware that the intellect is both perishable and perceptible as a physiological organ. Therefore it must be classed as a phenomenon; and as every phenomenon is merely a form of the real substance lying hidden beneath it, therefore we must hold that the function of knowing or consciousness must ultimately originate from that underlying substance which is the basis of the intellect for a phenomenon is a mere appearance. Therefore it is evident that the intellect is not the knower in man, but something different which is the basis of the intellect, but which cannot be completely identified with the latter on account of our clear distinction between. Phenomena and Noumena, is the real knower. Thus it is established that the knowing entity in man is the permanent essence of which the material intellect is only an instrument.

But unless we show that this knowing subject is not restricted for its knowledge and consciousness to the medium of the intellect we cannot maintain that it is the Divine and Omnisient knowing subject; because it is dependant for its knowledge or sentiency upon a limited and perishable instrument through which it is impossible to acquire Universal knowledge. \*Therefore let us try to see if this knowing

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\* Until now I have largely depended upon the Western method of exposition, as to my mind that method in its systematic elaboration of detail, possesses a decided superiority over the Indian mode. But now that our substantial discussion opens, the rich reservoir of Indian Metaphysics shall constitute our principal contributory.



subject possesses any other unrestricted and unphenomenal source of knowledge. It was at this point that Kant gave up the pursuit in despair and therefore we have to depend upon the ancient wisdom of India for the further prosecution of our enquiry.

The close diagnosis of intellect had revealed to Kant's genius the unreal and immaterial character of Time and Space, but Kant did not direct his energies to the study of the inner sensations and affections that operate within a man, which although quite close at hand are yet not wholly explorable by the intellect. The intellect is not the only essential and operative factor of a man, nay it is not even the operative factor. It is not even *essential* for the sustenance of an individual. It is the Prana प्राण or the life-giving energy (called Will or Volition by Showpenhour) which pervades through the whole of a man's constitution and is the main sustenance not only for its subsistence, but also for its growth, preservation and guidance. This prāna is manifest to my consciousness through the various movements that I perceive in my inner constitution in the form of the pulses at the extremities, the actions of the heart, and liver and specially in the operation of breathing. It not only keeps me alive by regulating all the movements and actions of the different parts of the body, and by sustaining and assisting the digestive functions which rest upon it, but is rather the cause and the source of the growth and development of my whole constitution, limbs, organs, senses including the intellect also. Thus it is the substance out of which the intellect is grown and upon which the same subsists.

We will not yet determine whether this प्राण is the ultimate eternal and immortal sentient entity; [ see this discussion later ] what we have here to shew is that this प्राण is the substratum of the intellect and that there is a consciousness pervading in and manifest through this प्राण quite irrespective of the functions of the intellect and if we can show this then we shall have proved that the knowing subject in man (which we have shown to be over and above the intellect) has other means of consciousness than the intellect. This we proceed to establish as follows:—

Time and Space are the forms of perception and hence they are limited to perception only. But the general and fundamental consciousness is not so limited. Even in deep dreamless sleep when all perceptive functions are at an abeyance this fundamental consciousness of self-existence is still present and in fact connects the conditions before and after sound sleep. But of this we will discuss more fully later.

In establishing the fact that there is a permanent and immortal element covered under the appearances perceived through our intellect (see p.7 *supra*) we have seen that there is an existence implied even by the non-existence of the objects. Now the point is, wherefrom and by what means we acquire the consciousness of this existence. It is not very difficult to see that this is not acquired by means of the functions of the intellect. Let us examine the fact more closely. Can I see the idea of this fundamental existence with my eyes? no. Can I hear this? no. Can I touch or smell it? no. Rather this is the existence of which I am not ever aware *i.e.*, conscious in the sphere of the intellect and yet I *tacitly* base all my thoughts, feelings and conceptions upon this Divine Consciousness - For, wherefrom comes the innate conviction, that all I see, feel, imagine and assert has a foundation to rest upon and is not entirely baseless निराधार. You may say that this consciousness, like time and space, must be inherent in the intellect. But it can easily be shown that it is not so. The crucial text would be whether this underlying consciousness can be proved to be a mere mortal phantom like Time and Space, essentially connected with the function of the intellect. We have seen that the conceptions of Time and Space are antecedent to all perception; a little reflexion will show that this notion or conviction of fundamental existence, must be antecedent even to all cognitions of Time and Space. It is emphatically clear that this consciousness of universal existence upon which *everything* is based, can never be said to be limited to the existence of the intellect only, for it is *presupposed* even in the notion of the existence of the intellect.\*

Again, you call Time and Space as unreal phantoms of the mind, because the external objects could continue to be represented to you, perhaps in a better and real condition, even if the mind were not furnished with these temporal and spacial forms of viewing; and no body will go so far as to assert that the noumena in themselves, will cease to exist after the annihilation of the intellect. But the same can never be maintained of this *unconscious consciousness* of this fundamental

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\* In the egoistic consciousness 'I am,' the egoistic idea 'I' is the form of the intellect and is dependant upon the intellectual consciousness for when the intellect is wholly suspended as in deep sleep, this distinctive notion 'I' also vanishes. But the conception—may we cannot say that it is *conception* for this term is included in the functions of the intellect, and the consciousness of fundamental existence that we are discussing here, is beyond and stands over against the functions and consciousness of intellect—of this fundamental existence, as being at the basis of all, can never vanish; as without it nothing else can exist, and we have already seen that the intellect is not the only entity in the Universe. It might be urged here that all consciousness is confined to our intellect and beyond this intellect all the existence of the world is a perfect nullity to us. We will show that this is not so. (see later on where we have discussed the condition of deep sleep)

existence which is the basis of all that is and all that is not [upon which both affirmative and negative depend, which is above both existence and non existence = न सत्तासदुच्यते etc.].

In short by the imagining away or rather supposing (for we have seen that we can not think away Time and Space intellectually) the non-existence of Time and Space, the objects in themselves do not cease to exist; but by the non-supposing [do not say non-thinking or thinking away, for the consciousness is not in your thought to be out-thoughted] of this consciousness or conviction of existence, every thing is dislocated. Can any one even after carefully studying Berkely seriously reconcile himself with the truth of the words 'nothing exists'? If a lunatic had ever cared to express his heart (not mind) even he would assert that he could never bring home to his self the belief of absolute non-existence.

Thus we see that (1) the conviction of 'existence' is *antecedent* even to the cognitions of Time and Space\* and (2) Time and Space are detachable from matter which might exist irrespective of the former but the conviction of fundamental existence is not. But for this crucial distinction—that the one is *Universally* fundamental and the others are fundamental only within the sphere of the *finite* intellect, and that the latter ontities of Time and Space are perfectly unreal and formal, and therefore *Superfluous*, while the former entity is the reality of all reality: it is in fact a *substance* that gives reality to all that we call real—we might have very little to distinguish this cognition of 'existence' from the conception of Time and Space; for it is immensely surprising to note that almost all the tests prescribed by Kant for the determination of the idealistic nature of Time and Space, can very well hold good in the case of this notion of existence. We will leave it for the reader to apply those tests and satisfy himself with regard to the truth of the above assertion. The reader will find amazing parallelism existing between, the notions of Time and Space on the one hand and the innate conviction of this Universal existence on the other. All the tests laid down by Kant will be found to be applicable to the latter 'consciousness'; only that the mathematical criterion becomes

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\*In other words it is not given to us in experience and is absolutely independent of the conceptions of Time and Space. Just as Time and Space are things that cannot form external objects of our senses; even so the fundamental notion or, more correctly, conviction of 'existence' cannot be said to have any necessary relation with or dependence upon Time and Space. Time and Space are essential for the representation of all material objects, but this inborn conviction of 'existence' is quite irrespective of any such representative forms.

superfluous in this case ; and that conveys a very important signification ; pure mathematical calculations cover but a *portion* of phenomenal experience and therefore this test being only of a *particular* character, cannot embrace the 'Universal conviction of existence'. It is *particular* to the case of the intellectual forms. Therefore we may clearly guess the *inferiority* of the intellectual forms in this mathematical particularization and the consequential resulting of a diminished connotation, necessarily inferior to the Universal (more comprehensive) connotation of this consciousness.

Now the point arises : how is this amazing parallelism (although distinguishable) to be explained and accounted for. Let us, again beseech the Indian sages (for help in this connection), our venerated Rishis, who dedicated their whole lives, generation after generation in this Divine pursuit. They boldly solve the problem by designating the Universal and real existence, whose fundamental consciousness we have thus established as *ब्रह्म*, and the intellect-born representing forms of Time and Space as *माया*. [we will see later on whether this appellation *Mâyâ*, can with justification be extended to all appearances including the modifying or changing essence of the phenomenal world.] Suffice it here to say that the one is real, eternal, immortal and Universal, while the other is unreal, and particular though eternal. The latter may, on account of its close parallelism within the sphere of the intellect, very well be called as an effulgence or reflexion, inevitable on account of the sheer presence, existence or contact (howsoever you may find *convenient* to suppose or imagine) of the Universal Brahma with the appearances or the appearing entities. I think the vedantic explanation of the emanation of the Universe from the self may *commodiously* be accepted to be convenient, I cannot call true, for that we cannot know as we shall see later on in the next chapter.

Thus I believe it is satisfactorily proved that there is a Universal existence or entity imbued or saturated with a consciousness or knowability, besides and beyond the consciousness of the intellect. [Note from what has preceded the significance of the terms *सत्* (existence) *चित्* (consciousness) embodied in the excellent vedantic formula *सच्चिदानन्द* describing the universal Eternal Brahma, must have been clearly evident].

In order to impart an unquestionable confirmation to the proof of the existence of this Universal consciousness, it is necessary that we should also consider the illustrations of the condition of deep sleep etc.,

excellently utilised by the Upnishads (and Gita is a gist of the Upnishads) which show that (1) the knowing subject in man is an independant entity, distinct from the intellect and that (2) the consciousness of the former stands over against the consciousness of the intellect.

Nothing can be more surprising than the fact that with the help of simple and ordinary phenomena of every day occurrence, our revered Rishis with a profound sublimity of imagination and an unswerving keenness of metaphysical penetration, arrived at the truths that are a mystery to the intellect of the present age, with all the abundance of its scientific achievements and civilised enlightenment.

Let us try to grasp the substance of the arguments relied upon by the ancient Rishis. The eye does not see because we have often seen that a man falls in deep sleep with his eyes open, seeing nothing that is before him. The ear does not hear, because a person in deep sleep hears naught that is talked near him and that he might have heard if awake. The nose does not smell, because in deep sleep you are quite unaware of the good or bad smell pervading in the locality where you sleep. The skin, likewise, does not feel, if any thing comes into contact with it, while the man is fast asleep. The powers of all these senses are merged in the intellect which is the centre and controller of them all. But what becomes of this intellect during deep sleep? Can it be said that the intellect during sound sleep remains possessed of its powers and functions? Absolutely not. For, it thinks not, knows not, perceives not, dreams not, conceives not, and its whole consciousness is at it were, entirely annihilated for the time being. The intellect during this time is said to be colesced in the *प्रण*, the life energy that is still manifest and working its functions with unabated force and undisturbed harmony and regularity.—so that if it is maintained that the intellect is the only knower in man, then this knower is wholly absent from the man during the period of his deep sleep. But that is not the fact. Ajât Shatru takes enquiring Gargya [ see *याज्ञवल्क्योपनिषद्* ३,१,१५ ] to a person who happens to be fast asleep and endeavours to awaken him by addressing him loudly with a variety of attractive and endearing epithets, but the man knows him not. He then touches the sleeper by the hand, yet the latter knows him not. Next Ajât Shatru shakes the man by the hand and the man knows, starts up, and *then* becomes conscious of what happened. What is it that becomes aware of the push of the hand *at the time* that it was applied? Surely not the intellect. Because it is a fact that even a few seconds after the jerk has been applied, the sleeper does not

become conscious of what happened. The intellectual consciousness revives *after* there has been a palpable activity of resurrection in his constitution, displayed in the physical action of the sleeper's struggle for gaining steadiness and mastery of his self.\* This shows that there existed in the body an entity-which first became aware (I can not say conscious, because the term is ever trammelled with the paraphernalia of the intellect) of the circumstance of the externally applied jerk; and which having become aware of it, awakened the intellect and thereafter communicated the same to the latter in the shape of consciousness. In short, I do not become aware of the jerk at the moment it is applied; but as a matter of fact, the jerk is either not known, by my intellect, or is presented to its recollection, by means of its succeeding consequences. Here it might be urged as to why this knowing entity which became aware of the jerk, not become aware of the sounds and the touch previously resorted to, notwithstanding the suspension of the powers of the intellect. The answer plainly is: Because the knowing consciousness of the Atma is not at all perfectly similar to the consciousness of the intellect, and is never to be gauged or tested with reference to the latter which is merely its effulgence. The utmost that we can ascertain is this that there is an entity in man which *becomes aware* of external circumstances even in the absence of intellectual consciousness. But the remarkable fact is that this consciousness of the knowing subject is never directed towards the realisation of the circumstances of the material or phenomenal world without some material medium. For, in the instance above described, it was through the medium of the *प्राण* the life principle, that the fact of this external jerk was communicated to the knowing subject; and the true form of this consciousness consists in the susceptibility to the reception of the direction communicated to it, and then to act in accordance with that direction. Here it might be objected that this susceptibility or knowability of the knowing subject is not always alive and therefore permanent, but comes into existence when the *प्राण* is affected; and secondly that as it is located in the *प्राण* therefore the *प्राण* is the ultimate knowing subject. So far as the first objection is concerned it will be presently explained that it is not on occasions of external affections of the *प्राण* (such as the application of the jerk in our illustration) that the consciousness of the knowing subject is brought into prominent

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\* One is warned against an abrupt and rash awaking of a person who is fast asleep and there have been instances in history, of persons who suddenly awakened, could not get sufficient time to re-adjust and revive the intellectual machinery that lay perfectly redolent and un-connected, and consequently suffered from some life-long defect or derangement in their intellect.

play, but it is always uninterruptedly and unintermitently threaded through all existence. As for the second objection it will be proved later on in this chapter that although the ultimate consciousness in man, is accompanied with, and seems to be dependent upon the *ज्ञान* yet the knowing subject is not in all respects identical with this *ज्ञान*.

The points that were pre-eminently important here to prove are (1) that it is not the intellect which *knows*, but that it is only an instrument of the knowledge and (2) that the real knower in man is capable of knowing independently of the intellect. And it is perfectly clear here that any amount of logical reasoning put together will not bring home such a *वृत्त्यक्ष* conviction of this truth, as the proper understanding of the above-quoted illustration. The unfathomable depth of metaphysical insight, possessed by the ancient Rishis, will be all the more conspicuous, when we will see that from a different aspect of the same illustration (above referred to) they have proved that, the consciousness of the knowing subject is not only irrespective and independent of, the intellect but is also permanent and unintermitent.

We have shown that during deep sleep, circumstances are made known to an entity in man, irrespective of the intellect, and shall now determine from the same example of a deep sleeper, that this knowing capability is not dependent for its existence or display, upon the occurrence of external events only, but permanently inheres in the man and does not leave him even during the reign of absolute forgetfulness in the intellectual empire. The position is : Is the period of profound sleep an absolute nullity and a void? Does it appear to your innerself as a total gap or period of non-existence, or is there anything in us that betokens the circumstance of our existence during this time? If during the temporary suspension of the intellect, no knowledge survived then the first position will be true as a fact ; but if the case is opposite, then our inference will be the reverse. Let us see how we can accurately determine this. We will examine the condition of the consciousness of a man when he just awakens from a profound and undisturbed slumber. What is his inner and outer perception at the moment? Does he believe ( we have to discuss that belief is not a function of the intellect.) that there was nothing prior to this moment, and he had come to exist only at that moment and that all the past is an absolute nullity or in other word, is there no past left for him? It can readily be conceded that it is not so, for, all the recollections of the man's life before he went to sleep, dawn forth upon him and they appear to him in a strange and vivacious continuity which

sets at naught the oblitative period of the intellectual suspense (sleep). Therefore it is evident that there exists a communicative chain or link which joins the period of wakefulness *before* sleep with the wakefulness *after* deep sleep and which must endure or exist during the period of deep sleep; and that the only tolerably convenient and comprehensible name that we can find for this, will be *knowledge*. This would appear to be a sufficient proof of the pure and undifferentenced consciousness of the Atma, void of all distinction of subject and object etc., inherent in the Atma. But our critic would not accept it. His objection is that during deep sleep the impressions of the past lie dormant in the memory which is part of the intellect, and come into recollection the moment the intellect revives. I suppose I can satisfactorily meet this critic when I ask him: what is the idea of that dormant condition of recollection? Is it something other than knowledge or consciousness, or is it the reverse, *i.e.*, forgetfulness? The main point is this that this knowingness or the knowledge of the memory, must have resided or endured in the individual, while the condition of his intellect was forgetfulness. For, if it totally leaked out of him, then no amount of recollection or gathering can bring it back; as a thing is collected or gathered from some *basis* to which the collector or gatherer is immediately and directly amenable or accessible. However I will not labour this point much; but will picture forth another most instructive phase of the illustration before my learned critic so that he will be definitely hushed up so far as this point is concerned. I ask: Is it a fact that I have no consciousness of any sort, of the period of sound sleep? I find the answer in the affirmative. Because the idea that occurs to me just after awaking, is that I have slept soundly. How do I know this *soundness* of sleep which existed or lasted during the time when the consciousness of my intellect had been suspended. Memory might *retain* things which it collected during the consciousness of the intellect of which it is a part and parcel, but it cannot go out of its way and actively seize the phenomenon which is not even *presented* to it by the perceptual consciousness of the intellect. Again, when the functions of the intellectual consciousness have been suspended, there is no reason on earth to suppose that the retentive power of memory which is part of the intellect will not also be suspended; that is to say during deep sleep, (1) there is no presenter to the memory, of its materials, and (2) even if it had materials presented to it, it could not have retained the same, its own function of retention having become suspended along with the entire intellect of which it is but a component part [when the intellect as a whole sleeps, the memory its part, must also sleep].



Thus we see that the knowledge of the soundness of deep sleep, is quite irrespective of the intellect and independent of external events, or affections. But the persistent obduracy of our critic may still induce him to falter forth as a last and desperate resort, that the knowledge of the soundness of sleep is nothing in substance, but is only the *effect* of the undisturbed sleep on the constitution of the intellect, made known to it at the moment of awaking. Our conclusive reply to this is : The knowledge of the soundness of sleep does not occur to the sleeper as a *present* fact, which is happening during the waking consciousness of his intellect, but refers clearly to the existence of a *past* fact *viz.*, the soundness consisting in the आनन्दमय sleep, which happened at a time previous to the revival of the intellectual consciousness. In a word, I do not feel the soundness of sleep to exist at the moment of awaking, but realise that it *had existed*, prior to my waking and during my sleep. Again, if from the soundness of sleep, will result as its consequence, the soundness or relief of the intellectual constitution, that will be a substantial change in the intellect itself, and will not be called a phenomenon outside the intellect, and as we have seen that the intellect is only an instrument of knowledge of external things, therefore it can not be expected to know its own nature or any changes effected over its nature or constitution.

Thus it is evident that when during the time of deep sleep, the intellect suspends its functions and is no longer conscious, there is a power that not only *retains* during that time, but even *afterwards* affords a recollection of the knowledge of the *State* of a sound and undisturbed sleep. This is the same power that during the waking period presents itself in the connection of the consciousness of Universal existence (see *infra*. p. 24). Thus we have seen that a universal sentiency which is fontal of all existence is available to ourselves, both when we are awake and when we are asleep. Let us now consider the third condition of our existence, namely the condition of dreams. It will be evident that this Universal *atmatattava*, is peculiarly manifest even during dreams.

Imagination is a very important and inexplicable factor within the intellectual phenomena. With the help of the senses our intellect perceives the external objects, but with what help does it conjure up peculiar scenes of external objects that are not at the time present before the senses ? I am, at present, sitting here at Muttra, and suddenly begin to think of Bombay, the whole picture, of the beautiful Bazaar, with the

tramways, carriages, motor cars and the swelling crowd of the passers-by stands before me in an instant, not before these material eyes of mine nor inside my innerself. Neither is this picture painted on the canvas of Time and Space, which appear to my view external to me. For, at the time I am imagining the scenes at Bombay, the external objects that actually exist near and before me, disappear from my vision even if I keep my eyes open, and as it were, I see but not see, hear but not hear etc. Again it also happens that some time I perform the double function of viewing the objects of the senses and also imagining; as for instance when I read some eventful book, my eyes are intent upon the pages of the book and see their contents, but my imagination simultaneously draws up before me the pictures of the events described in those pages. Therefore it is easy to see that the representations of my senses and that Space and Time which represent the Universe, do not contain the phenomena of imagination; and yet the phantoms of imagination are represented in Space and Time, though the rules of causality may not be strictly applicable. What is then the *foundation* for all this imaginative world? On the basis of what element does it subsist while it lasts? It is not in the air, on the earth the water or Space and Time, or on any other element of Prakriti, yet it does exist or subsist though for a short time only. It might be urged that the imaginative world exists in the intellect. It is true that imaginative phenomena manifest themselves through the intellect, but it is wrong to suppose that they subsist on the basis of the intellect; because the latter is material and finite and cannot contain the infinite and unlimited creations of imagination. We have shown that time and space which are the perceptual forms of the intellect, do not confine imaginative phenomena. However, even if we suppose that the imaginative world is painted on the canvas of space inherent in the intellect, it does not follow that space forms the basis of imaginative phenomena. For Space, as we have seen is only an unsubstantial form and to my mind, it is little more *substantial* than the drawings of imagination—only that it is more constant and unchanging. Thus it is clear that all the world of imagination as also the pure forms of the intellect, (namely space and time) must *rest* upon some permanent substance (noumena) like other phenomena. So far we have shown a similarity between the perceptual world and the imaginative phenomena, in so far as both *rest* upon noumena. But there is an additional singularity about the imaginative phenomena, which is of the highest importance to us as establishing the universal reciprocative communion among all the objects of the phenomenal world. The world created by imagination

has no external substance to rest its legs upon, in as much as there are no changes in it which can be ascribed to external agencies clothed under the perceptual phenomena just as we have seen in the case of perceptual phenomena (see p. 6). Therefore it is evident that the imaginative world is *created* and *supported* by an unchanging and immutable Essence, which can be no other than the same Universal fontal essence, which is Free, unlimited and *equally* harmonising both within and without the man.

The reciprocative and conjunctive functions of the Fundamental Essence (of which we will speak later in this connection) are very instructively manifest in the phenomena of imagination. The objects of imagination seem to stand or rather slip close towards yourself, while at *the same time*, your own self would appear to slip out of your body and stand in the close vicinity of the object imagined. This reciprocal, yet simultaneous and indistinguishable communion of the objects imagined with the imaginer, establishes a conjunctive unity underlying the whole Universe. We have dealt with the imaginative phenomena rather at length and pray that our readers may not take us as only drawing upon imagination ; for we shall find a use for the same, in connection with the discussion of the fundamental unifying principle.

Our present utility of the subject lies in the fact that the phenomena of dreams are purely imaginative phenomena, unrestricted by the perceptual functions of the intellect. At the time of dreaming, the perceptual consciousness is nearly entirely submerged under the imaginative phenomena. In waking hours I can control my imagination by means of my intellect, but the dream world is beyond such control. It is the *आत्मा* not the intellect that dispells the dreams. Thus we see, on the analogy of imaginative phenomena, that the dream scenes are pictured, controlled and *known* by the same permanant entity in man. To sum up our conclusions : There exists in man an immortal entity, saturated with a fundamental consciousness, cognisable to his self during the period of waking, as an inviolable and innate conviction of existence ; and which during the period of dreaming not only continues to be the subject of the fundamental consciousness but also plays an *additional* part of conjuring up and sustaining the dream imageries and which ; thirdly, is conspicuously discernible during deep sleep, as the consciousness of sound sleep, on the strength of which the *vedantis* have ventured to define the Atma as *आनन्दमय* for happiness or uninterrupted bliss may well be called the form of this consciousness of sound sleep.

Thus we have the formula सच्चिदानन्द, comprising the three essentials, Existence, (2) Consciousness and (3) Soundness which we have just established. We have therefore proved a permanent and fundamental consciousness in man, accessible to him at all times. All light, tangibility, accessibility and mysterious guidance is derived from the basis of this fundamental sentience ; as is often reiterated by the Upanishads. I may remark in passing that a very difficult as also important portion of our enquiry is over here. What remains, will appear to our reader who has steadily and carefully followed us up to this straining height of bewildering arguments, to be comparatively less difficult.

We have tried to establish that there is a conscious or sentient entity or existence which underlies all our intellectual consciousness and forms the basis of all our ideas of existence as well as non-existence. That is to say it has been proved that there is a Universal Existence standing over against and forming the basis of all material existence ; and that there is a fundamental and unintermittent consciousness which is independent of our intellectual consciousness, and may possibly be said to form the source or mainstay of the latter. Let us now direct our attention to one very important element in our inner nature or self. This is the notion 'I'. It consists in the instinctive recognition in every individual, enabling him to distinguish his own entity from all other bodies or objects. This distinct egoism in man, is presupposed for all the various operations of the intellectual consciousness. It is true that this notion or conviction 'I' disappears as soon as the powers of the intellect are entirely suspended as in deep dreamless sleep, in-so-much-so that a profound sleeper no more feels or knows any distinction between his own self and other objects—nay even the distinction of subject and object is wholly obliterated ; but no sooner is intellectual consciousness awakened, than this fundamental egoistic conviction, as if unknowingly and unconsciously, springs, to its feet and absorbs and embraces in itself all the essential operations of the intellectual consciousness ; so that we may safely affirm that the conception or rather the instinctive conviction 'I' 'myself' is the basis of all intellectual phenomena. The importance of this underlying substratum of the intellectual functions will be quite evident, when we analyse the intellectual operation a little further. Our senses represent to us the manifold imagery of the external world,—in other words, the sensuous consciousness is nothing more than a *susceptibility*—to represent to ourselves what lies outside us. The conjunction of all this manifold content of our sensuous susceptibility, is not given in the senses ; neither is it brought about by Time and Space, the

inherent forms of our intellect. Because the latter are only the *modes* in which the subject is affected with regard to external objects. Again it is also clear that this function of conjoining all the representations of external objects, can not be given through the objects themselves, as it does not and can not exist there; but can be originated only by the subject, namely the knowing subject in man. It is not the form or the *mode* of the intellect, but is the *activity* operative at the basis of the intellect; and is independent of, and even precedes all consciousness. What is then the basis of the possibility of this conjunction of the diverse representations of the objective world? *It is simultaneous and coeval with the conviction 'I', and springs along with the same.* But this synthesis of the manifold in consciousness presupposes an unifying element, which is the basis of all thought and consciousness and which Kant describes as 'the original synthetical unity of apperception, Now this essence of the universal unity of synthesis is the highest in human cognition. And one may naturally enquire as to what is the source of this essential unification which precedes all thought and consciousness. The answer, so far as I think, must be that it has no other source or basis than the universal consciousness which we have proved to exist in man as independent of, and forming a basis of, our intellectual consciousness. It is the link or the medium through which the Universal consciousness inspires life into the activities of the intellect. Hence we see that the great unifying principle or essence in man is to be identified with the Universal entity at the basis of *all*, which has or is saturated with a universal and unintermittible consciousness—the source of all the phenomena of mortal sentiency. It might be objected here that this unity of apperception or the synthetical principle present at the root of human cognition, is absent in the beast, and as the universal *Atma-tatva* is not and cannot be absent in the beast or in anything whatsoever, therefore it cannot be said to be the *universal* principle which might form an essence of the Universal entity, the *Atma*. It must be conceded that the synthetical or unifying element in its *developed* form is not present in the beast. The unity or conjunction underlying (mark that Time is the formal mode of this conjunctive principle but not the conjunctive principle itself) Time and the phenomenal world does not appear to be cognised by the beast. A beast does not seem to realise the distinctions of past, present and future. To him all Time is one indivisible and unprogressive expanse. There is no unifying link available to him which might enable him to know that *this is now* and *that was then*. Similarly the order of cohesion, succession, causality etc. seem to be quite foreign to the intellectual functions of the beast. To him what appears does not

appear in a system, but in a jumbled mass without any systematic cohesion or succession. When the clock strikes 12, I hear the jingling repetition of sounds, the beast hears it too. But the difference is this that I, uniting all these sounds form, the synthetical conception of 12, while the beast cannot add and unite these successive sounds and form a similar conception. Therefore it seems that the beast cannot synthetically unite the diversity in the appearances of the external world, *in the sense in which we unite them*. But an unmanifest subjective unity, or a unifying principle in the knowing subject in the beast, can very clearly be traceable and we are accustomed to designate it by the name of pure instinct. If I give a cow a loaf of bread at a particular time, the cow is sure to come to me again at that very time. The watch dog, although incapable of cogitating the conception of 12, is ever aroused and keeps its watch exactly at the midnight hour. In the dark hour of night a belated traveller often forgets his way, but his horse seldom does so, and often carries him through, if left to itself. In a dense forest where all sorts of animals abound, the weaker are very often saved from their carnivorous enemies, by sheer dint of instinctive foreboding. In short, in most cases, where man reasons and thinks a beast relies upon his instinctive guidance. Again, to any minute observer of tame animals, it will be evident as to how far their instinctive faculties might be developed so as to resemble human reason. Thus it is evident that the unifying principle is present in the beast in the form of an instinct; although not in the developed stage of reason.

We have been till now discussing our human and animal prototype. When we will extend our demonstration of this unifying principle to other objects of nature, then we will see that this Unifying principle does not exist in respect of animal sentience only, but is also clearly visible in all material objects or phenomena. In fact this universal unity is the principal proof that assures to us the unitary and indivisible essence of the Over Lord, the Universal Entity. This is the foundation upon which the *oneness* or Essential Unity of the आत्मतत्त्वं is based."

We have seen that there is a universal existence, discernible as a unifying consciousness in man. Let us now leave the sphere of sentience (the proof of which, by the by, was the most essential for our faith in the almighty Lord) and carry our investigation into the common domain

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NOTE that by the words 'oneness' and 'unity' we do not mean unity in the disjunctive numerical sense, but signify an unbroken and indivisible infinity of continuation in a conjunctive sense. Hence there is no room for imagining any real or apparent inconsistency between our present discussion and the arguments which we have advanced against the Mayebad of Sri Shankaracharya in our next chapter.

of nature in general. Let it however be remembered that it is through the introspection of a human being that we could clearly expose the Sentient Essence of the Diety. But let us not for this reason only, like the Sâmkhyâs jump to the conclusion that this Sentient element (पुरुष) is present in animals only, and is hence a distinct entity or entities (for the Sâmkhyâs believe in the pluralities of the *purushas*: पुरुष) and is not a fundamental basis of *all* that *exists*; For we will prove later on that this sentient essence is fontal to *all*.

We have seen that during deep sleep, the intellect with all its functional activity is suspended, and exists in that permanent and incessant activity in man which is called प्राण. We have also seen that this प्राण which is cognisable to us in its functions of sustaining, developing, regenerating and degenerating, forms the real essence of our selves; and it may be said to constitute the substance of the human being. In its ultimate form, it is the 3 गुणः or *qualities* imherent in matter, which consist in, (1) quiescence, (2) motion and (3) degeneration. The human being from its earliest inception, namely in the mother's womb, has in itself the germs of these qualities; and in short all the objects of the phenomenal world, of the existence or cognition of which we can be conscious, have in their essence these germinal qualities. We shall form a clearer notion of the fundamental character of these germinal attributes, when we will consider the simple elements of nature, namely the earth, air, water, fire and ether. A little reflexion will show that these 3 attributes, in their various combinations of course, are present in each of these elements. As for example, in the case of the air, we find that the attribute of स्तब्ध (or existence or stagnancy) is manifest by the fact that the air is present everywhere in its tranquil state; the attribute of motion is plainly visible in the *moving* air; and the attribute of degeneration is to be found in the declining lapses of its force which are apparent, in course of time, at every concentrated point or object, where air is made to stop (*e.g.*, an unpunctured tube of a vehicle); although air as an element will take a whole cosmical aeon, to be totally reduced to its ultimate fountain, the प्रधान of the Sâmkhyâs,

Again we see that all beings from their inception are gradually developing in a *systemetic* growth. This *growing* function is incessantly at work in the human constitution till a man is full-grown at the age of 25 or at the latest 30, when there begins a period of quiescence or stability of what development a man has attained, for various periods in various persons, until at length the declining age or the period of degeneration

sets in. Besides this function of evolving and devolving there is also apparent in the human being another very important function of sustaining and regulating activities of the various parts and limbs of the human machinery, which consists in the digestive, excretory, blood-circulative and respiratory operations. In this connection the fivefold divisions of the principal *प्राण* into *प्राण*, *अपान*, *समान*, *व्यान*, and *उदान*, may be useful and interesting. But these few pages have no proper scope for that description. What we are principally concerned with, is that there is a unity or unifying principle in man, that unifies, conjoins, systematises, and harmonises all the different functions in the constitution of a man above-described. Now, this fundamental principle in man which is the life and mainstay of all that a man consists of, has been called *प्राण* by the ancient Rishis of India and is described as WILL by Schopenhauer.

This regulating and systematising principle is not only manifest in the animal creation, but is also visible in the vegetable and mineral objects, in-as-much-as it can be traced even in the simple elements. The analogy of the growth, development and preservation of the animal organism, clearly holds good in the case of plants and trees, as has been admirably demonstrated by the scientists. The same principle of sustaining unification *underlying* the common characteristics of *gradual* development, stability and subsequent decay, are evident in all other objects of the material world, although not in a complete coincidence of parallelism. For instance, the geologists proved by the various crusts or layers in the formation of the earth, the gradual development of its present shape and colour.

Thus we see that *within* each and every object of the world, as within a human being, a sustaining, developing and regulating principle is present. Now the point for our determination is whether this principle is distinct and different in each several entity or object, or whether there is only one such universal principle which subsists at the basis of all phenomenal world; and that the various units of principles which present themselves in the diversities of the manifold objects, are but the offshoots of that one, uniform and fundamental principle of the evolution and preservation of the Universe. As the term 'universe' in itself implies, this principle is universally fundamental and uniform. But the truth of this highest doctrine of Unitarianism in Metaphysics, will be best established when we will show that there is a reciprocative, co-operative or harmonising principle at the basis of all phenomena, which incessantly effects the assimilation, collation and conjunction among the different



objects of the world. For the purpose of proving this most important truth of reciprocity, let us once again direct our enquiries into the functions of the intellect, which, by the by, it may not be altogether rash and unjust to call "as the index of Godhead."

We have shown that (1) the intellect is not the knower in man, (2) that the essential knowledge or knowability of the knower is not wholly dependent upon and confined to the consciousness of the intellect. Now we have to prove the 3rd great truth, that (3) the consciousness even of the intellect is not entirely dependent upon and derivable from the organism or constitution of the intellect, that is to say even for its own knowledge the intellect is dependent upon other objects and media and is not self-sufficient. The eye sees the external objects because it has a power that communes and reciprocates with a similar power in the Sun; and their communal or mutual co-operation is based upon the conjoining and the Synthetic Spirit (called अधिदैव ) which resides in the Orb of the Sun and the retina of the eye-ball, and which may be called the 'light'. The ear hears because it is pervaded by a power that communes and reciprocates with a similar power in the air and their communal or mutual co-operation is based upon the conjoining and synthetical Spirit that pervades the vibrating sounds in the air. The same is the case with the other accessories of the intellect. They are all dependent upon the force present in the external elements; and the forces operating in the intellectual sensibilities, co-operate and harmonise with the forces that inhere in the external elements or objects (for objects are but the composite forms of the elements) *by means of a Synthetical Spirit or Essence* that assimilates or harmonises their mutual functions.\*

From what has just preceded the reciprocative and harmonising principle of the universe has been fairly established. But who could have better illustrated this suprem truth concerning the *reciprocal mutuality*, than our learned Rishis of yore whose Upanishad teachings teem with such profound instructions. The famous lines that describe the external

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\* Note that the mutually working forces that inhere in the elements, were called देवता and the synthetical Spirit underlying their harmonious conjunction was termed अधिदैव The Universal Essence, or the Great Lord, in His Unifying function; underlying the various manifestations of the powers (देवता) of nature was adored under the halloed name of अधिदैव The reader is requested to try to understand in the same deep and rational sense the terms अधियज्ञ, अध्यात्म, अधिभूत etc. used in Bhagvad-gita, chapter 8.]

elements as the honey of all beings etc. (see अहवत्क्योपनिषद् अध्याय २ ब्राह्मण ५) splendidly portray this great principle. \*One who wants fully to realise the great truth of Universal reciprocity would do well to carefully master this ब्राह्मण

So far as to the mutual reciprocity existing between the animal beings and the outside world. Now we will see whether this mutual co-operation, which exists among all the objects of the world, exists *only* as between *one and another* object, or as also between *one and all*. All things in nature tend to assist and co-operate with one another, and the whole cosmical evolution and preservation will be found to rest upon this principle of mutual harmony. We have tried to show this in connection with the exposition of the Universal principle of action [ See Theory of action Introductory chap. III. ] and need not dwell upon it any further here : as a consequence of the study of this reciprocity principle of the Universe, we may sum up here that there is a universal, synthetical or conjoining principle inherent in the *conjunction* of the distinct and manifold activities or functions of the phenomenal world. But as that excellent philosopher Kant demonstrates, every conjunction or synthesis presupposes a *unity* or continuity underlying that conjunctive or synthetical function [ for, there can be no conjunction or joining effected, without a uniform joining element (*thread*) to sustain that conjunction or junction ]. Therefore it is perfectly clear that there is one, uniform, undivided, unifying Essence at the basis of the whole Universe ; and we have already shown that there is a Universal Existence imbued with or realisable as Universal consciousness, evidenced from the inner scrutiny of a man's self. Now as this Universal Existence has been found to be *ultimate* and inevitable *incidence* of all entities ; therefore the great fundamental and ultimate unifying or synthetical principle *must* coincide and be identical with that fundamental and Universal Existence : (i) because there cannot be *two* all-pervading *ultima*, which underly the whole Universe.

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\* The reference to Upanishads here may not be considered wholly out of place, as in my opinion Bhagvadgita is either a comprehensive compendium of the Upanishads as a whole or at least is one that contains their choicest thoughts. However we have tried to circumscribe our enquiries into as narrow and relevant a compass as we conveniently could ; and have abstained from all unnecessary excursions into the vast realm of metaphysics in general

(i) The fundamental consciousness or cognitive amenability found as *essentially* appertenant to the Fundamental Existence in the instance of animal objects, must necessarily accompany all instances [The veritable world has already been independently proved to be conscious, by some Scientists] For the *fundamental existence* ( See p. 7 ) and its *correction* ( See p. 13 ) *must coincide in all entirety and not partially* ; In fact it is difficult to conceive a partial coincidence of these two elements which tend to coalesce and unite indistinguishably into one fundamental Entity.

Two such fundamental entities, which possess the common attributes of (1) being ultimate and (2) Universal, cannot exist separately. Consequently we have to associate the conjunctive or unifying principle with the same cognition of universal existence, with which we associate the notion or conviction of Universal consciousness.

In fact this all-unifying element that we have just established, in its own essence, necessitates the oneness or unification of these 3 all-pervading and universal cognitions viz: Sustaining Existence, Consciousness and Unity. Hence we finally conclude that there is a unifying consciousness that has universally fundamental Existence.

Before leaving this topic it would be worth while to notice the tremendously apt illustration with which our hoary Rishis of the so-called wild age, allude to and establish this transcendental principle of Universal unification: One of these sages asks Yajnavalkya:—‘with the help of what does a man see and know his surroundings, in the absence of the light of the Sun, the Moon, the fire and even when voice too is hushed.’ The answer he gets is that it is with the aid of the permanent light within his self that he knows the external objects even in the absence of the external reciprocative accessories of knowledge and knowability. This shows that there is a permanent entity of assimilation, which is the light of all the above quoted lightgiving forms, which rests everywhere and sheds its brilliance through every particle of the Universal whole. This enlightening light forms all the conjunctive accessibility or tangibility in the phenomenal world. There are good many similar discourses and discussions in the Upanishads which if carefully meditated upon, help to establish the conviction of this great unifying truth, the irrebuttable अद्वैत in our Vedant. \*Suffice it here to say that there is a unifying element that *enchains* or conjoins the functions of the knower, the knowledge, and knowability in the sphere of all consciousness, and without which all symmetry of distinction consequent upon an underlying conjunction, would be disfigured and dissolved; that is to say all the gorgeous agreeability and conformability of this universal parade of Mâyâ, would disappear to all knowability; were it not for the sustaining

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\*There is no consistency between what is affirmed here and what we have said in connection with the possibility of the infinite existence of the self side by side with the infinite existence of the objective world, for the latter parallelism is not of the same class and category, while the entities compared and the present discussion are both of the same universal category.

support of this synthetical unity. Therefore it is remarked in the Upanishads that Atma is a bridge (सेतु) for the existence and display of the phenomenal Universe : अविभक्तं च भूतं तदुद्विभक्तमिव चास्थितं.

As a result of the foregoing discussion it has been established that there is one Unifying, Harmonising and Sustaining knowing subject at the basis of this Universe. Now the point to be decided is whether this Unique Essence is the प्राण or the Will of Shopenhour and Duessen. The Upanishads clearly declare that the प्राण function is not the real Atman, although it forms the innermost and ultimate garb or sheath for the cognisability of the great Essence. It is said to be the innermost husk but not the kernel of the Universal Being. But Shopenhour and his followers seem to identify this प्राण principle with the Universal Essence. However, their mistake will be apparent, if we carefully examine their conception of the 'Will'. The 'Will' is their last and ultimate principle of Universal development (and so is our प्राण); and the first phenomenal evolution or development from this fundamental principle, is 'Volition'. Now the idea of motion or affection which is implied in our conception of प्रण, is present in the cognition of Volition, and moreover the cognition of volition is not altogether beyond the intellectual forms, because it is presented to our consciousness in one of the forms of the intellect, namely Time. The idea of succession in Time is inseparable from the conception of volition. Hence Volition is clearly phenomenal and does not fall under noumena according to the tests recognised by these philosophers. Now Will can be nothing other than the essence or source of this function of Volition and therefore there is no essential difference between Will and Volition, and at the best the latter may be called a development of the former. But the difficulty lies in this that if we maintain that Will is of the same category as volition, then we would be reducing our cognition or representation of the Will to the grade of phenomena only. And, if we take these two as distinct and different, then in the first place it is very difficult to realise or possibly imagine any connecting link between Will and Volition i.e., it is nearly impossible for us to realise that Volition is in Time, but Will, the source or Essence of volition is not in Time. It is not easy to imagine this disjunction of the *timeliness* and *timelessness* of two essentially akin conceptions. Secondly, if we suppose that the cognition of Will is void of Time, then we shall have to hold that it is void of *motion* also i.e., to say our conclusion in that case would be that Will does not possess as inherent in it the attribute of motion which inheres in the notion of volition : in other words Will is not Volition,

that is to say in that case it will appear that the Will is not equivalent to *प्राण* or *गुणात्मक* volition but something over and above that. In any case we shall have to hold that the Universal *immutable* Essence is not the Will as equivalent to *प्राण*, but the sustaining support of it. But these questions will be more freely discussed in the next chapter in connection with the impossibility of forming any conception of the *relation* between Noumena and Phenomena; here we may briefly enumerate the arguments which compell us to hold that the Universal Essence, although it is the *प्राणस्य प्राण* or *सत्यस्य सत्यं*, can not be identified with the *प्राण* itself :—

1. *प्राण* or Will manifestly engaged in sustaining, propagating and changing, is not *free*, but is bound by its functions; while the conscious Unity of Universal Existence does not and cannot admit of this onerous liability not even of any liability.

2. The uninterrupted and *अखंड* existence of Brahma or Atma (we have already tried to establish (*अद्वैतसिद्धय*) precludes all conceptions of *liability* to change, as change signifies an interruption to the continuity of the Unity of Existence and consciousness; but the *प्राण* conception even in its remotest cognitions cannot get rid of the susceptibilities of change; that is to say change which is the inherent liability to transform essentially, and which is beautifully covered by the term *प्राण* cannot be absolutely divested from the notion of *प्राण*

3. Everything that changes and modifies itself, must have some stable basis to rest upon while it changes. Because at the time when a thing changes, the entire essence of that thing becomes in a disturbed and unsettled state, and it is perfectly essential that for so much time at least it must have something settled to sustain and retain it during that period. But all eternity is the period of change for the *प्राण* or the *प्रकृति*; and so it is ever in the laps of that permanent and *unchangeable* Essence, the Atma, the Universal Unity of Consciousness.

4. There is palpable automacy or mechanical regularity about the functions of the *प्राण* but the Unifying Sentiency that lies at the foundations of *all*, can never be conceived as being subject to any such imposed regulations. It was perhaps for some such reasons that even the purely atheistic cult of the Sankhyas [may it be remembered that Gita as

also Bhāgavata recognises Sankhya with theism superadded to it] was led to distinguish between a free *sentieney* and a mechanical activity, the former of which they called पुरुष and the latter प्रकृति or प्रधान = प्राण.

Thus we see that there is unifying Sentieney that underlies all that changes. Here the most important point for us to remember is that although this unifying conscious element is free from all liability, yet it is not necessarily devoid of all power *i. e.* to say although its own essence is not liable to transformations, yet it possesses the power of transforming or making the appearance of transformation. In short without undergoing any *essential* modification, it modifies the प्रकृति or whatsoever it may be (which we can not accurately know). We can not know *what* modifies and *how* the modification originates and operates; but this much we may safely assert that all modification takes place through the power and competence of this Unifying Sentieney. It is capable of all, but not liable to or bound by any. This truth has been several times reiterated in Bhagavadgita. For a further elucidation of this point, *vide* the discussion in connection with the significations of the terms निर्गुण and सगुण in the Text chapter 7. (introductory portion).

It is a matter of no small satisfaction to us, that the thesis with which we started, has been satisfactorily established, and with a steady and arduous exercise of our arguing capacity, we have been able to demonstrate [of course with the substantial assistance of the past masters of this Divine art] in a rational and logical manner, the Universal Existence of a Unifying and sustaining Sentieney, *pervading* as well as underlying the entire Universe of name and form. This to my mind is reasonably sufficient to convince us of the Existence of the Almighty Lord; and fickle reason may not perturb us any longer after we have clearly imprinted the foregoing arguments on the rationale of our thought: because the powers and capabilities that we are accustomed to associate with our conception of the Over Lord, are perfectly identical or reasonably deducible from, these Universal attributes of (1) *Unification*, (2) *Sentieney* and (3) *Sustenance*, that we have established by the foregoing arguments. Beyond this and more than this it seems impossible for our human reason to determine; and it is interesting to find that any queries that attempt to transcend this limit of intellectual grasp, have been flatly answered by the ancients Rishis as being entirely beyond the ken of human cognisibility. The Rishis have not only denied the possibility of any further knowledge (which needs must be of Spacial and Temporal form and relations), but also if any enquirer had the audacity to insist on his further

inquisition, the exasperated Rishi's curse to him more than once. used to be: 'If you enquire further than this, your head shall fall' See Brihadâranyaka and other Upanishads. The reason is quite evident that so far as the conviction of the Universal essence and its Dominant manifestations are concerned, reason can *guide* us to a realisation of the same; but when the question relates as to the *particular* shape, form or relative position of that Essence, our intellect with all its power is bound to prove utterly helpless; for that Essence is beyond all shape, form and position that our intellect is capable of knowing or imagining. Abstract reason can determine the conspicuous indications of the Universal Existence, accessible to its nature as also the dominant features such as we have tried to establish *i.e.* Unification, Fundamental Sustenance, Sentient regulation which are also available in the very analysis of its fontal essence, irrespective of its relation with the phenomenal world. But any *precise* determination, fixation, classification, and demarkation, conformably to the forms of our intellect of the super-intellectual noumena of which with the highest effort we can gain but an approximate indication, is doomed to prove a blunder essentially. That Essence is the sole source and foundation of all our knowledge, the intellect being only an instrument of it. Thus the impossibility of our knowing in the guise or garb of our intellectual forms, the very Essence that is the knower of all phenomena, has been eminently described by आज्ञादत्त्व्य with the appropriate words: विज्ञातारमरे केन विजानीयात् (See ब्रह्मसूत्रकोषनिबन्ध २-४-१४) and even if we scribble on pages, after pages, we shall not be able to describe this inevitable helplessness of mankind, any more emphatically. But strange to see some of the best philosophers have fallen into this error, and have tried to ascribe particular features, exclusive dimensions and *relative* position, to this Immeasurable Essence. The result has been diversity of systems and multiplicity of doctrines, such as द्वैत, अद्वैत, विशिष्टाद्वैत, द्वैताद्वैत, शुद्धाद्वैत etc. It is a matter of ecstatic exaltation to us that Bhagvadgita uniquely anticipates these divergences, and points out the way how these useless controversies may be set at rest and reconciled without any detriment to the Essential Truth. We shall have often to discuss this point in the body of the Text on fitting occasions; we need only observe here that Bhagvadgita has discussed and established the fundamental Unifying Essence of the knowing self, notwithstanding its recognition of duality or treblity of the conception concerning the Universal self. It has never, in order to establish perfect unity of the knowing subject, been constrained to declare that Prakriti, Mâyâ or the phenomenal world is merely an illusory phantom and a perfect nullity. The truth is that we are not warranted to declare one way or

other on this subject; and such being the case, the safest course would appear to be that which *retains* all that may not be *decisively impossible*. However we will deal with this topic in the next chapter, where we will discuss what is *decisively certain* and what is not, and so deal with the third alternative (see p. 8) of our investigation, with greater elaboration. Here we may wind up the present discussion, by concluding that the cognition of our Almighty Lord, is not that of blind, non-sentient, mechanical matter but is that of Sentient, Unifying and controlling Spirit that sustains *all*.

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INTRODUCTION—(Continued).

## CHAPTER II.

### THE SELF IN ITS COSMOLOGICAL RELATIONS.

In the previous chapter we have seen that there is an all-pervading, uniform Entity that sustains and governs the Universe. We have also seen that it is impossible for our intellect properly to determine as to its true form, shape, colour or position. But human curiosity, disregarding the impassable barriers to its own capacity has ever striven to transcend the legitimate bounds of intellectual knowledge and understanding; and we may be allowed to remark that the infinite in man has ever goaded on the limited energies of the finite intellect towards the comprehension of its own nature; and so the finite, though in its very nature incapable of precisely comprehending the infinite has managed to form some theories concerning the *form* and position of the latter, for the sake of its own concentration and consolation. So far as this accomodative purpose is concerned, the classification of that which is incapable of being intellectually classified, is justifiable on the grounds of practical convenience. But as a matter of fact, it should ever be borne in mind that any systematisation, classification or assortment of the super-intellectual phenomena is intrinsically incorrect.\*

Before expatiating upon this point any further, let us consider the most important of the prevalent theories concerning constitutional elements of the whole Universe or ब्रह्म.

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\*Abstract reason can determine the prominent indications of the existence of the Universal essence accessible to its nature, as also the Dominant features such as we established in the previous chapter i.e., (1) Unification, (2) Fundamental sustenance and (3) sentient regulation which become manifest even in the very analysis of its fontal essence; irrespective of its *relation* with the phenomenal world. But any precise fixation, classification, demarkation or determination of the super-intellectual conformably to the forms in which our intellect is accustomed to view the material phenomena, is essentially a blunder.



All that exists or can be conceived to exist has been classified into three main divisions : (1) The world of Senses or the Universe of name and form = the Phenomena, (2) the life-maintaining energy or individual soul and (3) the Universally Dominant spirit, the Brahman i.e., the cosmical soul or spirit. These are the 3 distinct conceptions in which the whole Universe may be considered in accordance with the requirements of human logic ; and various theories exist which take different views of the Universe in the light of these 3 main aspects or criteria of classification. Let us take a birds' eye view of some of these that are most important.

It is not our purpose to encumber these pages with a detailed description of each of these theories that exist and that did exist prior to their explosion by others that superseded them, and thus secure a voluminous conspicuousness for this humble work, sacrificing thereby the cherished merit of precise and lucid marshalling of the prominent topics within a brief and handy compass. Our reader will find other works of higher merit that deal with the detailed exposition of these subjects and can well be called the admirable repositories of high metaphysical lore. Accordingly we will not mention here theories propounded by Nyâya, Vaisheṣhika etc., which have been to a great extent superseded by other higher and weightier systems of thought, like Sāṅkhya and Vedānta. It may be mentioned here that although the cardinal Sāṅkhya principle of complete dualism of Spirit and Matter, has been absolutely abrogated by Vedānta, on the strength of the Universal Unity of the Brahma or Atma (chapter I p 29). Yet its enumerative or distinguishing classification of *प्राकृति* and *पुरुष* has been held to be admissible by the Bhagavadgita (see chapters 13 & 15 for reasons that will be advanced presently. Therefore we shall have to consider primarily these two systems of thought.

The Sāṅkhya System in its primary and unmodified form divides the whole Universe into two ultimate elements, fundamentally distinct, independent, eternal, indestructible and consequently permanent. These are (1) The *Pāruṣh* i.e., the sentient beings or souls, not one but innumerable and (2) the *Prakṛiti* or *Pradhān*) or matter in its ultimate and reduced form—a compendium of the 3 qualities viz, stability, regeneration and degeneration. All the various forms of matter that are visible to our senses are the result and product of the gradual evolutions of the 3 attributes of *प्रकृति* which in its original condition (*प्रधान*) is an unmanifest embodiment of these 3 attributes in their dominant and undeveloped form. By the inherent force of the law of cosmic evolution these latent attributes of

Prakriti begin to display themselves and in this way gradually the 24 elements or तत्वाः come into existence, and in the same way at the close of a Kalpa or Aeon, all this developed manifestation of प्रकृति, begins by means of an inherent devolutionary retrogression, to relapse, by successive degrees, to the same germinal irreducible principle प्रधान, very much like the process described in the case of the growth and development of a tree out of a seed and the gradual reduction of the tree into the seed. Now this Prakriti or matter remains in constant touch with the different pûûshas or souls who are ever in dalliance with the fascinating entanglements and expansions of Prakriti. The mutual connection of these two fundamental elements is often illustrated by the example of a lame man riding over the shoulders of a blind one. The Prakriti is the blind, non-sentient conveyance, full of activity; and the Purush is like a lame man who although himself incapable of any activity or movement, has found himself as a participant companion of an active but dissident vehicle which he bestrides by sheer force of circumstances [viz. the law of Karma, to be explained more fully in our next chapter]. Prakriti has been depicted as ever spreading her entrapping snares before the Purush and the Purush as a sentient and enjoying being, as constantly falling into the temptations of the latter's allurements; and appropriating the pleasures generated by the contact.

The only means of securing salvation or कैवल्य or निर्वाण from the net-work of Prakriti, consists in absolute indifference and unconcern on the part of the entangled Purusha towards all the appearances and activities of Prakriti. A firm and inflexible disregard on the part of the Purush will gradually oblige the blind and unintelligent Prakriti to roll back all its paraphernalia of allurements; and so the Purush in course of time finds himself perfectly free from the trammels of material temptations and thus attains *mukti*. Hence the practical conclusion from this system would inevitably be a complete dissociation from, and renunciation of, the whole world. The great defect of the system is that on account of the rigid and uncompromising dualism of Purush and Prakriti this system finds no room for a Supreme and all-governing Self. We have elsewhere (see Text chapter 13) discussed the reasons which led the Sāṅkhyas to repudiate the existence of a Supreme Purush or Over Lord. We need only mention here that the arguments that we adopted in establishing the existence of the Universal Self (God) decisively prove that the plurality of the Purushas and the uncompromising duality of Prakriti and Purush are entirely untenable; and that the Supreme Purush or पुरुषोत्तम of the Bhagvadgita is urgently essential to stand over

against and predominate the Purusha and Prakriti of this system. Thus it is easy to see how Bhagvadgita has supplemented this system and remarkably rectified an erroneous deficiency of a system which for reasons to be stated later on, stands incomparable as a system of enumerative classification in metaphysics (see Text, chapter 13.)

### The Two Aspects of Vedanta.

The Vedanta briefly surveyed.

(1) There is one Universal, eternal, immortal and unchangable *Atmatattva* आत्मतत्त्व or Brahman that underlies all the material Universe of name and form. The whole Universe is dependant for its force, activity and even manifestation upon this supreme and fundamental Essence. Hence the Supreme Self (or simply the Self) is all in all and the material world in itself a mere formality of no worth and significance.

(2) The Self is all that is, it is the only reality; all other appearances and activities that form the phenomenal world of matter, have no real existence, but are unreal, imaginary and false. Their seeming existence is due to an illusory principle, *Mâyâ* which is synonymous not only with the conceptions of power, *shakti*, and dissimulation, but also signifies the *false* and fictitious nature of the Universe. Accordingly as a practical moral, this system too enjoins absolute renunciation of the world and the worldlings, and recommends the complete isolation of a recluse from the busy life of the world; for the whole world is a mythical representation without any reality and none but a fool will dally with an unreal object.

So far as the first problem of the Vedântic thesis is concerned we are in complete accord with it and so is Bhagvadgita as also the general purport and tenor of the Upanishads. But it is not easy to accept fully in its stern abstraction necessitating a wholesale repudiation of the material world, the idealistic tenets advanced by the second stage. However the resplendent sublimity with which the superhuman genius of Sri Shankaracharya has supported the *Mâyâvâd* of the world, cannot lightly be set aside; and before one dares to disagree even in the slightest degree, from the wonderful thesis of the born philosopher, it is necessary that an attempt should be made to understand and examine the fortifying system of arguments which establish and support the *Mâyâ* theory of Shankaracharya.

The triad of the Universal conceptions namely *Jiva* (जीव) *Jagat* (जगत्) and Brahman (ब्रह्म) has been explained by the idealistic Vedant as follow :—

The जीव or the individual soul is not at all distinct or distinguishable from the ब्रह्म the Atma or the Universal soul. They are absolutely one and the same ; and as for the जगत् i.e. the changing Universe of name and form, it is not at all substantial but a mere illusion or false phenomenon occasioned by māyā. It may be regarded as an absolute nullity or non-existence. Consequently the inference is that there is only one Essence namely the Atma, that is existant in the Universe, beyond and besides which nothing is. Thus we arrive at a rigorously exclusive Unitarianism of the Self.

In order properly to appreciate the importance of this Vedantic doctrine it is advisable to take a brief survey of the <sup>The occasion for the absolute idealism of Vedanta.</sup> circumstances and conditions that prevailed at the time when this theory was propounded. When Shankaracharya was born, Buddhism had reached its climax and had successfully replaced the ancient theistic religion of the Vedas. Although the practical teachings of this faith were mild, benevolent and excessively humane, yet its fundamental dogmās totally denied the existence of everything save the sensations of the mind. It refused to recognise the Universal Spirit that has Eternal existence and forms the sustaining entity for all the external Universe. Not only did this cult deny the existence of God or Atma; so much venerated in the Upanishads and the Vedas, but on the analogy of the dream world, it maintained that the external Universe of name and colour which incessantly undergoes change and transformation, is in reality an absolute nullity. It is merely an appearance created by the sensations of the mind; so that all that existed, exists in the mind and had no independent reality and the mind too was of a fleeting and volatile nature, not worthy of any stable and permanent designation. All that existed consisted of the fleeting and momentary sensations and the mind too was made up of the same. As a result, the Buddhists taught that nothing exists that has a permanent existence. Only feelings and sensations transitory in their nature, prevail. Consequently, in their opinion, it was a labour lost to be constantly at pains in the realisation and adoration of the fictitious Atma, Brahma or God ; nor was it wise to pay much attention to the transient and shifting pleasures of this world which in reality did not exist. The only thing that deserved any attention was the "sensations" or feelings, fleeting though they might be. Thus the fundamental principle of this system of thought evolved for its followers the practical morals :— To respect other's feelings i.e., not to hurt any body. To lead a life of complete disinterestedness and to renounce the world as soon as possible. To try to concentrate into an abstract indetermination of nothingness, by severe austerities and pious penances.

All glory to the wise Providence that even such a faithless faith worked so piously and benevolently and it is to this fact that the world-wide victory and acceptance of this ungodly cult may be attributed. But any thoughtful man could have apprehended dire consequences from this unsettled religion and in fact its own followers, in course of time, thought it expedient to introduce into it theistic elements that distinguished the Mâhâyâna from Hinyân etc. But it was for Shankaracharya to combat and overpower this vacuous philosophy. The main arguments that established the vacuity and non-entity of Buddhism may be summarised as follows :—

Everything that comes into existence, springs out of another *after* the suppression or annihilation of the latter. Thus it is only from a seed that has already ceased to exist that a plant begins to germinate; only from milk that has ceased to exist that curds are produced; only from a piece of clay that has ceased to exist, that a pot is made. Thus for the production or emanation of one thing out of another, it is essential that the latter must have ceased to exist previous to the coming into existence of the former. Therefore it is evident that if the Universe came into existence out of the impersonal, Universal and immortal Self, it must have previously destroyed the essence of that Self; but as that Self is supposed to be indestructible and immutable, therefore it is absurd to hold that the material world sprang or emanated from the Self, and the only logical conclusion remains that everything comes out of nothing. The Buddhists maintain that if things emanated out of an imperishable principle such as the impersonal Self, then anything might emanate from anything; for as the essence of the thing out of which another thing emanated did not undergo any suppression or modification in the act of the emanation, therefore the emanated object cannot be said to have any particular affinity with the thing from which it emanated. But we are not accustomed to observe such unakin emanations in the Natural Phenomena. Therefore it is impossible to hold that there is some permanent and immutable Element from which the emanations of the material world come into being. This is the first Dictum of the Buddhists,

Their next tenet is that the whole world of every day life, with its cognitions and cognisable objects, is not external phenomena, but something internal as only a form taken by the migrating sentiency of the mind. Everything exists in the fleeting sensation of the mind and there is no independent external existence of objects as shown by the following reasons :—

The Asad vad of Buddhism.  
The Vijnyanvad or Sensationalism of the Budlists.

- (a) It is only through the mind that the distinction between perceptions and the things perceived is possible.
- (b) The possibility of external things cannot be proved; they are rather disproved by the arguments of Niyāya and Vaisheshika: If you suppose the external things to be substances, then they must be taken to be either atoms or masses made up of atoms, such as posts and pillars and the like. Now atoms cannot present themselves as posts and pillars as there is no *presentation* of an atom. Again the very fact of the unrepresentability of an atom, cannot permit us to certify with certainty that these posts or pillars are made up of the *Masses* of atoms. Thus it is evident that the external things cannot be placed under the category of substances. Next the Sensationalist proceeds to try whether they can be placed under any of the remaining categories *i.e.*, of Universality, Quality or Action. He finds that they cannot; for every Universal, every quality and every action, is either one with the thing to which it belongs, or is distinct from it. If it is one with it, then of course the 3 categories will be submerged into the one of substance, and as we have seen, that the external thing does not belong to the latter, therefore it follows that it does not belong to the latter also. But if we take that the 3 categories are not one with the thing (the substance) to which they belong, then the latter will be quite independent of the former — *i.e.*, not belong to it, which is an impossibility.
- (c) The particularity and distinctness of various cognitions corresponding to the various objects that they recognise and the similarity, homogeneity and simultaneity of the cognitions with the objects cognised, prove that they are one with and inseparable from the objects, and in fact there is nothing which requires us to hold that there are objects that exist besides the perceptions of the mind.
- (d) The nature of external perception is similar to that of a dream. The presentments we call post and pillars etc. appear to us while awake *precisely* in the same way that the presentments of a dream, of an illusion, a mirage or a reverie, and in each state in the absence of anything external to us.\*

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\*All is due to sensations and the residue of the past ideas created by the sensations that have subsided; and the continuance and permanent recurrence of these sensations as also the varieties present therein, has been ascribed to the eternal cycle of the generation of ideas from sensations, of the creation of the sensation by means of the ideas, just as a tree is germinated out of a seed and a seed out of a tree.

This to my mind is the strongest argument of the Budhists in favour of the idealism of the world. Let us now see how Sri Shankaracharya refutes these arguments.

1. As to the first argument, namely Asadvâd (असद् वाद्) Shankaracharya replies that in the first place it is not true that the thing out of which something has emanated, becomes totally extinct so as to be reduced to "nothingness"; but subsists and perdures essentially in the emanated object. The essence of the seed perdures in the tree; the essence of milk abides in the curds, although in different form; and the substantial gold is present in the bracelet that is made out of it. In fact nothing is destroyed in nature. All change is a modification of form and colour.

In the second place, even if we concede that an object which emanates or springs from another, destroys the latter and so the thing from which it emanated is reduced to 'nothingness'; it is clear that the emanating substance or object was reduced to nothing *owing to* the production or the emanation; and *prior to* the emanation that substance did exist; and thus it is incorrect to say that something emanates from nothing.

There are other arguments advanced by Sri Shankaracharya against the Budhistic Asadvâd, which display the transcendental keenness of his reasoning genius, but this small treatise cannot conveniently contain them. Suffice it here to say that the argument of असद् वाद् so far as it affirmed that every thing came out of nothing, was completely shattered to pieces by our great philosopher (see also our first chapter p. 7). But I am compelled to aver here that the great Achâryâ did not (or it seems to me that he did not) effectively refute the suggestion of the essentiality of the evolutionary akinness implied in the Budhistic antithesis, which in the hands of Sankhya became a most formidable weapon against the tenets of idealistic Vedant. Briefly speaking, Shankaracharya did not explain how in the face of all experience, it was possible that an object (*i.e.*, the Universe) emanated out of another (Brahma) without effecting an essential modification in the essence of the latter. But of this we shall have later (see Text, chapter 13). We need only mention here that the elaboration out and out of Mâyâbâd or illusion theory which as we have seen (see chapter I. p. 6) finds sufficient countenance from the phenomenal nature of Time and Space, and is a tacit rejoinder to this suggested implication above referred to. Let us now turn to Shankaracharya's arguments against the क्षणिक वाद् or sensationalist theory of Budhism. He replies to the Budhistic arguments in order :—

- (a) It is true that we cognise external objects by means of the mind only ; but it is also true that the selfsame mind gives a certainty about the existence of the external objects. That mind which alone is a means for the consciousness of external objects, itself affords us an unquestionable assurance as to the distinct existence of the outside Universe. *The Consciousness itself certifies to us that the thing is external to the consciousness.*
- (b) Besides the inherent fallacies apparant in this specious argument, it is very easy to see that the arguments based upon the principles of Niyāya and Vaisheshika cannot logically be applied to support one's thesis at the same time when that one's system is quite at variance with the system of the Naiyayakas and Vaisheshikas. In other words, it is a fallacy to reject a system as a whole and then try to utilise its principles to support one's own theories. The principles of Niyaya and Vaisheshika might very well contribute to support the appropriate theses of those systems ; but they cannot, in strict logic be drawn upon to build another system, of radically different conclusions. Again, we submit that now at least when the conclusions of Niyaya and Vaisheshika in this connection, have been superseded by the superior tenets of Sankhya and Vedanta ; and the atomic theory substantially exploded both by the Eastern and Western thinkers, it is idle to appropriate their principles in criticising the tenets of the latter.
- (c) No one becomes conscious of external objects as forms of perception only, but as external objects as such. Therefore, inspite of the simultaniety of perception and percepts, the distinction does exist. Again, the sensationalist himself is constrained to argue on account of this innate force of the conviction of the external objects, that the percept or the perception of objects is internal, and that it only *appears* as external. They say that it only *appears like* an external thing. But how on earth can a thing appear like another which has no existence in fact. No one can say that Gopal looks like the son of a childless mother. Supposing the Nihilist were to rejoin that by asserting that the percepts are *like* external objects, he only meant to signify that the external objects could not *possibly* exist. Then again, he falls into an inherent fallacy ; for the possibility or impossibility about something has to be judged with reference to the faculties of consciousness and it is



a mistake to pre-suppose this impossibility *prior to* the application of that faculty. Again it can not be argued that there are no out-ward objects, on the ground that the perception takes the form of the outward objects ; for if there were no outward objects in existence, the perception could not take the form of an outward object. Therefore, it must be admitted that the reason that the perception and the object perceived are always presented simultaneously, is not that the object is one and the same with the act of perception, but that the object is the *occasion* of the perception.

Such is the trend of Sri Shankaracharya's arguments against sensationalism. His most valuable reasoning is displayed in his argument in refuting the analogy of the dream phenomena with the waking world phenomena.

- (d) The perceptions of the waking state differ from the presentations of dream. The latter are negatived but the former are not. Dreams, reveries and all other intermittent conditions of the mind, are denied by the man, when he is fully conscious in his waking condition. But the perceptions of waking consciousness are never negatived in any later condition of mind. So far as the intellectual faculties are concerned, perceptions of life can never be thought as unreal, but the intellect ever finds itself in a position to give the lie to the dream world. Again, the visions of the dream are *representations*, the visions of the waking experience are *presentations* and the distinction between perception and memory; and between presentation and representation is self-evident. In short, it may be said that although from the super-intellectual point of view, the affairs of the world may be little better than dreaming imageries, *i.e.*, they might be negatived by death ; but so far as life is concerned, the mind can never disregard them. Again, it is difficult to imagine if there could be any representations of dreams without a previous presentation of the objects of the senses. For all that we see in dreams is always similar to, and does not transcend, what we might have thought, perceived or imagined in our waking state.\*

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\*The dreams of a newly born babe, if it has any, may be attributed to the representations of the surviving memory of a previous life; possible through the Law of the metempsychosis of the *Linga Sharir*.

Such was the nonentative atomosphere of the Nihilistic Buddhism with which the master mind of Sri Shankaracharya, was surrounded. The profound study of the Vedas and the Upanishadas made it perfectly clear to him that there exists a permanent, immortal, immutable Being, underlying and pervading the whole Universe; and with a strenuous campaign of reformatory preachings, he succeeded in overthrowing root and branch the hopelessly non-believing cult that prevailed through the length and breadth of India. But retreating thoughts must leave their remnant echoes behind, and it seems to me that the analogy of the dream world with the world of our senses which Shankaracharya refused to allow within the scope of our mental faculties and functions, must have invited serious attention from the great thinker and might have succeeded in inducing him to entertain a belief in the non-existence of the material world from the stand-point of the purely Impersonal, Permanent and Uniform Brahman. And it must, in all fairness, be confessed that it is difficult seriously to contend and confute the *possibility* of this view within the limited standpoint of the Impersonal supermentality of the incognisable Brahman. But if we thoughtfully pause at this point and examine its weight and importance, we shall at once know that anything that seems to be possible, may not necessarily be *certain*; so that the dreams analogy which at the most establishes the possibility of the non-existence of the waking world in contrast with the Brahmanic world, falls short of a positive proof, even of this *relative* non-existence. Again, it is worth while to consider here the strongest feature of the Budhistic arguments of Dream analogy and show that it does not stand on all fours with the material experience of life. The Budhistic thesis was that a world of various scenes was created in the dreams, without there being any corresponding variety visible from the external objects, and therefore the variety of perception lies in the perceptive faculty, and is not born out of the external objects; and it is true that so far as dreams are concerned, the variety visible therein is quite irrespective of the sensuous objects of the world, and must therefore be attributed to the existence and operation of the residues of ideas that linger in the mind; but these residuary ideas are, for the most part, if not always, the products of an *antecedent* sensual perception and therefore they cannot be interpreted completely to dispense with the existence and operation of the sense perception. It is our experience that the residuary ideas represent objects in dreams, analogous to those that we have already perceived by the senses, though in a peculiar order and position.\* But it is not our ex-

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\*This last argument renders even the possibility of the similarity of the dream world with the world of experience highly problematic.

perience that our perceptual representations follow the track of our residual ideas. If the rain falls just now, myself and my friends present here, will have the similar perception of the rainfall, in spite of the diversity of ideas in the minds of each of us. Thus it is easy to see that a perception of the waking state, is not to be governed by the particularities or varieties of mental ideas. Hence we see that material perception is not ideal but a *fact* even within the sphere of the intellectual operations. How can then we suppose that there are grounds to hold that its state is not higher than ideal or unreal, as soon as we travel beyond the domain of this earthly intellect.

So far for the probable occasions of the Mâyâvâd of Sri Shankaracharya. Let us now consider its main features as it is.

1. We have seen that there is a Universal Existence underlying all that is and is not, which is coeval with a Universal and uninterrupted consciousness; and as we experience in deep sleep, when all intellectual consciousness is suspended and divine and attributeless consciousness reigns supreme, there is absolutely no difference between subject and object; between the seer and the seen. There is no difference of numbers, qualities, quantities etc., in fact the very existence of the conceptions of *difference* and distinction, is annihilated. Had the Jiva, the Jagat, or the Prakriti any distinct existence, then that distinction must have subsisted, or at least made some indication, even during the serene indifference and attributeless period of quiescence of the fundamental consciousness amenable to us in deep sleep. Therefore it is evident that the differentiation of Jiva and Jagat is not a permanent and real one, but merely a phenomenal creation of the intellectual world.

2. The Universal Unity and all pervading Essence of the Fundamental Atamataitva (आत्मतत्त्व) would involve a divisibility or at least an obstructive severance, if we hold that the जीव and the जगत्, and the ब्रह्म are distinct entities. In fact distinct entities involve an idea of intervening space, which would mean a severance of, or interruption to the unbroken homogeneity of the Universal आत्मतत्त्व.

3. The idea of a distinct entity eternally existing, entails a limitation upon the all powerfulness and the infinite existence of the Atma.

4. Time and space are shown to be mere forms of the intellect and all that appears is ever changing and not the reality that undergoes and

underlies that change. Therefore all that appears as Jagat (जगत्) is unreal and there is absolutely no reason to hold that the changing essence that is the substance and basis of the changed appearances, is distinct from the Universal आत्मतत्त्व which is the sustainer of all phenomena. Even Kant has recognised only the twofold Division of phenomena and noumena and consequently strongly supports the Mâyâvâd.

5. The Universal fundamental Essence is infinite and unlimited. The material universe of name and form is also infinite and unlimited. How can this duality of two infinities be possible, without restricting the the scopes of each other. If two entities are infinite, each must overlap or encroach upon the other, putting, thereby, a stop to their infinitive succession or pervasion.

1. The Upanishads have proclaimed the absolute and sole reality of the Atman, thereby implying, if not expressly asserting <sup>Exoteric arguments in favour of the Mayavad.</sup> the unreality of the Universe. The following passages may be quoted as some of those that are in point :—

(a) All worldly objects and relationships are of no value for their own sake (*i. e.*, as things in themselves) but for the sake of the Atman, nay—they exist solely in the Atman ; and that man is utterly and hopelessly undone who knows them ‘*apart from the self*,’ अन्यत्रात्मनो. This Atman is the entire Universe, everything that exists is this Atman, (Brih. 2-4-7.)

Again, “verily he who has seen, heard, comprehended and known the self, by him is this entire Universe known,” Brih. 2-4-5 ; Mund. 1-1-3 ; Chhand. 6-1-35.

(b) There is here no plurality at all, न इहानानास्ति किंचन Brih. 4-4-19. Kath, 4-10-11.

(c) The distinguishing essence of the fire, the Sun, the Moon and the lightning has vanished; the change is a mere matter of words, nothing but a name. Chhand. 6-4-1—4. See also Chhand. 6-4-5 and 2. Brih. 2-4-14 ; 4-3-31 and 4-3-7.

2. Fear is the consequence of the belief of a duality. When a man realises that there is something besides his own Self, he must needs be on his guard against the mysterious operations of the unknown entity :—  
मृत्योः भ्रतुं सपशोत य इह नानैव पश्यति etc.

3. In order to attain Mukti or perfect Salvation, it is absolutely necessary that all consciousness of duality, of the distinction of subject and object, all ideas of plurality appertenant to the functions of our intellect, should be totally destroyed. To dissolve into the Universal Essence it is of first rate importance, that we should completely disinfect ourselves from the manifold represented by our intellect. The knowledge of empirical reality was an actual hindrance to the knowledge of Brahman.

4. If the Universe is held to be real, then there will be no room left for God, Freedom and Immortality.

5. The misery and suffering of earthly life preponderates over its unstable joys and happiness and from a farsighted and comprehensive view, the discontinuance of the phenomena of life is preferable to their continuance; and the Mayabad is an appropriate means to this end. [It is not probable that by means of the strike entered upon by a few labourers, the whole workshop of the entire Universe will come to a stands-till]

Such are the important arguments on which the Mâyâvâd theory of the Universe has been founded. Not only Sri Shankaracharya who has the high reputation of expounding this theory, but also a good many Western Scholars of high repute, are the professed followers of this theory; and the theory in itself, originating from a first class leader in Philosophic thought, and fortified by its inherent logic and acuteness of reasoning, would seem to defy all contradiction and controversy; and the reader might very well regard it a silly and ridiculous attempt on my part to endeavour to advance any arguments against such a well founded tenet of a divine philosopher. But these are the times of perfect freedom of thought and every individual may expect some encouragement at the hands of an indulgent and impartial reader, towards the full-fledged liberty of the expression of his thoughts, subject to all just and deserving criticism. Several revisions of the Sacred Text of Bhagvadgita, attentively and critically undertaken, have convinced me that however supreme fascination might attach to the Mâyavâd owing to the traditional respect and awe associated with the name of its renowned author, Bhagvadgita does not seem to countenance it in all its uncompromising rigidity of illusive character. The present writer has therefore, devoted successive days and nights in weighing and contrasting its merits with rival realistic theories, and has ultimately come to the conclusion that this theory even if it cannot logically be refuted and set aside, does not possess so much worth and excellence, either intrinsically or on grounds of

expediency, as to claim a surpassing preference over the realistic method adopted by the Supreme Lord in His Divine Song. In the body of my exposition of the Text, I have, on appropriate occasions, explained the reasons whereby it is proved that realism rather than idealism is the stand point adopted in Bhagvadgita ( specially see chapter 13). I will here give my own arguments in support of the view I have just expressed ; and accordingly I shall try to meet *in seriatum* the arguments in support of the Mâyâvâd theory that have been just summed up. I have divided these argument into two categories, the 1st or Esoteric embracing all those reasons that concern the intrinsic and substantial merits of the theory uninfluenced by any other ulterior considerations of expediency or utility ; and the 2nd or exoteric comprise reasonings which do not relate to the inherent worth of the theory as it is enunciated, but are based upon considerations of ulterior expediency and particular deference to the accepted authority corroborative of the views contained in this same theory. The first category has been dealt with under 5 heads and I proceed to consider each of these in order :—

I. This is the real argument in favour of the Mâyâvâd which like  
 The Esoteric arguments answered. a well-founded, adamantive rock airs aloft in its firm and immovable majesty, defying and even shattering to pieces many an onset of the diverse dualistic systems of thought. I think none can seriously venture to dispute the fact that during deep sleep, all ideas of perceptual consciousness, all proximity in space, all succession in time, all relations of causality, even all conviction of the distinction of subject and object, are wholly obliterated ; and the consciousness of this period is amenable to the self as a homogeneity, indefinable and indeterminate, but unruffled in its undisturbed solemn platitude, by any sort of digressions or deviations. This is the permanent and imperishable residue of a lasting entity ; and in fact rises above all ideas of divisibility and apportionment. But if we reflect a little, we will find that this state rises above all plurality and dualistic thoughts. *It does not even contradict them.* This homogeneity does not *ipso facto* prove the non-existence of the Material Jagat. If we consider carefully, we will see that the condition of the indeterminate Self of the deep sleep which is by common consent taken to be the prototype of the Supreme Self or Atman, not only does not admit of thoughts of duality, plurality, but even excludes all intellectual thoughts of any determination ; so that if we cannot predicate any distinctive features of plurality, etc. of this condition, it is also a fact that we cannot at the same time affirm or deny *anything* of this condition ; in as much as it would be incorrect to say that it is *only one*.

Properly speaking, it is a Unity without being called *one*. For 'one' is a relative term and is used where numerical distinction is to be signified: where we have no 2, 3, 4, etc. we cannot reasonably have even 'one.' This numerical one loses all its significance where we have no use for the existence of the others *viz.* 2, 3, 4 etc. I maintain that the use and signification of the idea 'one' was occasioned and necessitated when conceptions of plurality prevailed; and where there is no conception of plurality, there is no occasion for the notion of 'one' and if you seriously introspect the condition of the consciousness of deep sleep, you will have to conclude that so long as you are under that condition you are incapable of cogitating even the idea of 'one.' An indistinguishable indetermination of subject and object does not necessarily imply 'oneness' and the loss of the consciousness of plurality involves the loss of the consciousness of 'oneness' too. To be more explicit: a homogenous consciousness above all ideas of plurality implies an absence of the idea of 'oneness; for the *presence* of the idea of 'one,' involves the *consciousness of the negation of* 2, 3, 4, 5 etc. and every one will admit that a deep sleeper has no such negative consciousness. Therefore it is evident that in the very fact of proving absence of plurality and other modes of intellectual consciousness, we disprove the consciousness of *exclusive 'oneness.'* Of course the idea of an undisturbed cohesion or homogeneity is different from an idea of exclusive oneness: because every exclusion implies something that is excluded. Therefore, if you hold that the condition of deep sleep is such as admits of no cognitions of plurality, you must also concede that this condition admits no consciousness of any cogitation at all—not even that of 'oneness' which is also an intellectual cognition. Hence we see that absence of plurality does not prove the presence of 'oneness.' The indication of this Universal Existence, does not become any more explicit than a mere indication of an amenable existence, and it is not right to draw any such *positive* inference from it, as the absolute non-existence of the material Universe. Human nature, accustomed as it is to view all that is presented to it, in the form of intellectual functions, cogitates as represented in Space and Time even that which is above and beyond Time and Space. We know that to represent a phenomenon as one implies a confession that we are imposing upon that which is beyond space, the measurement that was suggested to us by the idea of Space. But this is a mistake which is inevitable for human nature, for not a single word of our language is free from the pervasion and association of Temporal and Spacial ideas, and therefore it was that the ancient sages positively forbade all scrutiny into the how and wherefore of the existence of the fundamental essence. Accordingly I conclude that the fundamental Existence does not *certify*.

the non-existence of the Universe. It transcends and is equally indifferent to ideas of non-existence as well as of existence.

As to the second portion of this argument that if जीव and जगत् had any real existence, then their existence must have continued to be indicated even during deep sleep, it must be conceded here that even if Jiva and jagat be really distinct existences (which *in fact* we cannot know) they must be dissentient, inoperative entities void of all potentiality, so as not to affect anyhow the serene harmony of the Sentient Self. The most significant attribute of the Self that we have already proved (see chap. I p. 23) is its Sentiency or akinness to sentiency which although not of the type of the intellectual consciousness, is yet shown to be of a higher capacity, radically and potentially distinct from the dull, blind, inert and immonable matter. How can, then, such a helpless and inoperative entity (if entity it really be) intrude upon the serene harmony of that which is all potentiality. Of course in the face of this argument it is difficult, nay I think impossible, to maintain that the जीव or the individual soul, although perfectly of the same essence and potentiality as the Supreme Soul, is yet radically distinct from it (the Self); and it is for this reason that Bhagvadgita has never expressly affirmed the *absolute* distinction of the individual and Supreme Souls. It is true that in recognition of the accommodative expediency (which we will discuss later on) it has recognised a distinction of that nature; but it has at the earliest opportunity, by the classification of Parā and Aparā Prakriti (see Text chap. 7 5), made it reasonably clear that the individual soul which forms your intellectual distinct sentiency, must be classed as the Lord's Prakriti, though of a far superior type than matter. In fact there can be no such thing as an individual soul. But as you cannot help such a conception on account of the peculiar constitution of your intellect, as well as on grounds of vital expediency (to be dealt with shortly) the Lord allows such a distinction with a precautionary relegation of the same to the position of Prakriti. More of this later (see Text, chapter 6.15.)

To make my point clear, I must conclude that I do not maintain that any dualism of any sort in Metaphysics is *proved*: ~ I only assert that if not proved, it is *neither disproved*.

2. So far as this argument is concerned, I need only say that a co-existence of two Entities one of which pervades and is not apporportioned or severed essentially by the other, is not entirely impossible even to our conceptions of the intellect. For instance, one undivided Akâsha pervades



extant Upanishads are more than hundred in number ; out of which a specific number ten, are considered to be of superior authority. It is a pity that the advocates of rigorous Mâyâvâd, cannot put forward a single explicit and unambiguous assertion out of this considerable mass of Divine literature, which might be said to be directly and unquestionably supporting their nihilistic conclusions of the world. Strange to say, out of an inordinately profuse body of literature full of Metaphysical expressions, not one sentence can be picked out which might run ' this world is an absolute falsity, a nullity and an entire illusion. Hence always believe in its non-existence ' Did not the Rishis, the authors of such stupendous works as the Vedas, Vedangas and the Upanishads, possess suitable words to express plainly this simple negative idea. On the contrary their writings evince a persistent sense of scrupulously guarding against directly committing themselves to any such assertions. The reason of course is not far to seek. They had been thoroughly impressed with the unknowability and the consequential indescribability of the Brahman in His real form or emanation. They contented themselves with the recognition of this Supreme Unity ; and this was all in all to them and served all their practical purposes. It is not to be said that the curious propensity innate to mankind did not impell them to the frequent plunges into the scrutiny of the unknowable shape and emanations of the Brahman. But their just and unswerving investigations ever landed them upon conclusions, that never seemed to them to justify any sweeping and positive assertions pertaining to the existence or non-existence of the Universe. Accordingly what we find as their conclusions in this respect are not that the Self exists and the world is non-existent ; but that the Self transcends all notions of earthly existence or non-existence ; that it is an existence through which even the conceptions of non-existence are possible ; as everything is possible through this Self, therefore this Self is the sole reality or the substance of the Universe. Nothing beyond this, either positive or negative, can be predicated of the world as well as of the Self. Instead of affirming that the world is a nullity unworthy of any attention, they positively enjoin that the self and the world, the विद्या and the अविद्या and for the matter of that Brahman and Maya, must be recognised, regarded and respected simultaneously. अयं तमः प्रविशंत यऽ विद्यामुपासते ततो भूय इवते तमो य उ विद्यायारता, विद्यां चाविद्यां च यस्तद्वे दोभयं सह [Ish. 9-12-]. In this connection see also, Mundak. 3.1. Setashwatar 4.6 Taittiriya. 6, Yajnyavalkya 8.5. In the same way it might be possible to quote here quite a large number of passages from various Upanishads which we may claim as supporting our point

of view. Again the positive *pantheistic* assertions which the majority of the Upanishads are replete with, also point to the unmistakable suggestion that the Rishis of bygone ages, acknowledged the world as a reality and did not repudiate it as a false phantom entirely unworthy of their attention. The riches and enjoyment of the world are not spurned as unreal and illusive objects.

This much, I think, is sufficient to warn us against the recognition of the entire nullity and negligibility of the world. Even the term *अविद्या* as the context in most Upanishads signifies, is a positive reality and not absolute negation.

Having shown that not only there is no explicit confirmation of the rigorous view of *Mâyâbûd* in the Upanishad writings, but that there are on the contrary specific directions towards the acceptance of the world's realism; let us now appraise the passages relied upon by the exponents of this theory. We will take them in order :—

- (a) The passages quoted here only signify that the Self is the principal Essence and Operative Force visible in all the objects of the Universe; and one who knows the Essence of an object may well be said to have known the whole of that object. The significant word 'apart' only implies that nothing can exist independent of, or without the support of the Self; and no object can be imagined which might be considered as existing apart from the Self. It does not justify the sweeping remark that matter does not exist.
- (b) The passages quoted under this head only signify that the whole Universe is sustained and pervaded by the Self; that there is no independent and operative entity standing by itself. The distinct appearances of matter are all founded upon, and threaded by the Self, and in all these varieties of appearances we should understand the manifestation of that one Spirit. There is no independent and distinct entity apart from that Self.
- (c) This only means that the Essence that differentiates various objects of nature is the same Self and without the Self even this plurality of objects would be unmaintainable. The passages quoted here only emphasise the fact that no matter

can exist or appear as existent without the sustaining support of this Spirit. They do not necessarily imply that matter does not exist at all.

2. Fear will result only when we believe that there is an independent and potentially operative entity, besides and beyond the reality of the Supreme Self. But when one is fully convinced that the existence of Prakriti or matter is merely a formal existence, and as contrasted with the capabilities of the Self it is utterly powerless, then one need not have to remain invariably under fear from that entity; and to tell the truth, it well behaves us to remain in fear of the seductive allurements and of the carnal desires born of matter that are constantly after way-laying and betraying us. The more you may lull yourself into a false security by fancying that the Mâyâ or the illusive forces of the matter are quite fictitious and have no actual existence, the more you are liable to be taken unawares and fall a prey to the ensnarements of the passions of the mind. And, therefore, in so far as it is necessary to struggle with this Mâyâ by means of positive self-denial, it must be granted that this Mâyâ is not an illusory non-entity. It may be called delusive—the distinction between illusory and delusive being quite evident.

3. So far as this point is concerned, we have tried to establish in the body of the annotations on the text, that it is not necessary completely to annihilate and subvert the very functions of the intellect and to entirely dissociate ourselves from the perceptual phenomena; but that a proper regulation and disinterested indifference of the Self to such phenomena would serve the same purpose.

4. This proposition is not true. It has been sufficiently anticipated in our discussion of the esoteric arguments. It may rather be urged, on the contrary, that if you maintain that there is no entity, besides the sole, indivisible and indistinguishable Self; then, of course, these conceptions, namely God, Freedom and Immortality can never be recognised. For, the conception of God implies mastery or governing power and if there be no correlative entity to be governed or mastered, this conception would become purely gratuitous. Similarly, if no circumstances of

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\*It may be noted here in passing that there occur such passages as "it appears, as it were, a duality or plurality"; "the world looks like a plurality"; see also *अविभक्तं विभक्तं विभक्तं मिदं चरितं* etc. which are taken to point to the mythical and illusory character of the world. It is submitted that it is not correct to draw any such inference from these and like passages, for to my mind they all refer to the manifested condition of the Self (*irrespective of matter*) which is admittedly beyond all ideas of plurality.

restriction existed, it will be useless to talk of freedom ; for the question naturally would arise : Freedom in respect of what ? Again if mortality or death be not a fact, then what occasions have we for this notion of immortality.

5. It is true that in a comprehensive view of the Universe, one would rather feel convinced of the excessively surpassing nature of the troubles and worries of life. But on proper reflexion, it will also be plain to any one that the only remedy out of this evil, available to mankind, consists in trying to *mitigate* this suffering by the methods indicated in Bhagvadgita and other social and moral treatises ; and it is perfectly vain to hope to do away entirely with the phenomena of the Universe. For, can it ever be imagined that all the inhabitants of our globe will have the inclination to try and then be *cent per cent* successful in renouncing their earthly connections and thus dissolve into the impersonal Self. Supposing that one country or continent would entirely succeed in this pursuit, will not, then, this desolated continent be peopled by the emmigrants of other countries or continents. Again, will not that fundamental activity (see chapter III.) which keeps up the harmony of the Universe, create up new peoples after the self-imposed annihilations of this community of philosophers ! No ; the eternal cycle of creation (see chapter III) can never be put a stop to, by such anti-natural attempts ; and as it is clear that this is not the proper way for ameliorating the suffering of the creatures of this earth, the better way would seem to consist in staying in this world and initiating such customs and practices as might mitigate the miseres of all mortals ; and establish a harmonious and moderating *via media* that might result in the regeneration of the society and save the future progeny of mankind from heedless entanglements into the pitfalls that are inevitably latent in their own nature. The reasons advanced by the great Lord in support of Loka Samgraha, (see Text chapter III verse, 20, 21) will further elucidate our point. Again it may be argued that the individual should primarily look after his own salvation and need not bother for the whole creation and its prospective fate. This argument might have carried some force, had it been established that an absolute Sanyâsa is the only alternative for securing salvation ; but as it is, we have decisively proved in the body of the Text, that the Budhiyoga of the Bhagvadgita, is not only an alternative system of life resulting in ultimate salvation ; but that it is a decidedly superior doctrine in this respect ; and such being the case, the narrow and selfish end advocated by the absolute Sanyâsa argument, can never meet reasonable approbation.

Such are some of the main arguments and their answers in connection with the Mâyâbâd. Some narrower and more limited objections may also be put forward against this theory (such for instance as have been urged by the Samajists). But these are confined mostly within the margin of the intellectual plurality. It seems that the advocates of these objections have not fully realised the purely impersonal and homogenous nature of the Self; and want to grasp the Mâyâbâd purely from their intellectual point of view, which is necessarily and emphatically saturated with inherent duality of subject and object. They do not care to connect this theory with the pure fundamental Self which is necessarily and potentially connected with all phenomena. It is *in relation* with the Self that the Mâyâbâd of the world has been expounded; and it is a grievous error to judge the merits of this theory without any reference to the impersonal and transcendental nature of that Self. I content myself by saying that Sri Shankaracharya is too serious and profound to be criticised by such one-sided views, which overlook the truth that the existence of the Universe or the Jiva *in relation* to the Brahman or Self, is beyond the pale of the particular formalities of human logic.

In the end I may submit that I may not be understood as piquing myself upon any fancied achievement of overthrowing the celebrated Mâyâbâd. I have not shown, and so far as I believe none can reasonably show, that the Mâyâbâd is an entirely mistaken and unjustifiable tenet. It may be perfectly well-founded and harmless. What I have endeavoured to shew is that this doctrine cannot be of *exclusive certitude* and there are no unquestionable arguments which place this doctrine on an indisputable footing of superiority. The conclusions of this doctrine might be otherwise and the arguments leading to its proof, at their best, do not exclude contrary and alternative possibilities.

Again, it must not be understood that I lean towards the dualistic systems advocated by Sri Ramanujâchârya, Ballabbachrya, Mâdhwacharya and others. It is true that these philosophers rightly voiced the innate human tendencies in regarding the perceptual world as real and in fondly embracing the instinctive longings of the heart to take shelter under a solacing supremacy. But if they insist that the world and the individual souls are unquestionable certainties, which essentially can never be otherwise, in that case their encroachment upon the domain of the Unknowable, will be as unjustifiable as the positive negation preached in the Mâyâbâd.

So far as abstract reason is concerned Shankaracharya's nonentitative arguments based as they are on the sole-sufficiency of the Self and the

inoperative character of Prakṛiti which is admittedly incapable of asserting itself, would seem to possess higher value. For, if you say that the Self is the only operative force in all, then if there be any residue, it is *ipso facto* so worthlessly insignificant as to be totally disregarded, in so much so that we would be justified in regarding it as 'Nothing'.

But our topic cannot terminate here. We are human beings and are from birth imbued with a consciousness which is essentially pluralistic. In this life, it is nearly impossible for us completely to get rid of this inherent tendency which will per force obtrude upon all transcendental abstractions. In fact it does not allow any transcendental determination to secure a lasting footing in the practical affairs of life. Such a persistent realism which permanently perdures in the intellect must be accounted for. It is not so insignificant as to be held beneath consideration, and *in fact* could never be long held beneath consideration; so that even those writers who maintain that the Upanishads support the Mâyāvâda from the earliest times, are obliged to confess that this innate tendency of mankind forced itself even upon the metaphysical spirit of the Upanishad age and it is on this account that the Pantheistic Doctrine occupies the largest place in the Upanishads.

The Pantheistic view properly interpreted does not point so much towards the utter insignificance, non-existence or falsity of the material world. Its true purport seems to effect a reconciliation of the world's realism and idealism. Its chief merit lies in this that without effecting any substantial dualistic distinction in the Uniformity of the Self, by the distinctive conceptions of जीव, जगत्, and ब्रह्म; it, nevertheless, maintains the realism of these conceptions: *Even matter is real, because it is pervaded by the Self*. Thus Pantheism identifies the substantial essence of every natural phenomenon with the Self. The Self is the matter of the matter. This all-absorbing character attributed to the Self serves a double purpose. On the one hand it renders all conceptions of material duality or plurality *substantially* superfluous (thus acknowledging the abstract idealism in substance); on the other it warns us against needlessly spurning matter as no form or appearance of it is void of the Omnipresent Supreme Essence. Thus the harmony of Pantheism eminently serves the admirable purpose of keeping up the Unitary doctrine of the Sole reality of the Brahman, and at the same time not violating the innate disposition of mankind to regard the perceptual world as real. It allows the distinction of the conceptions of जीव, जगत् and ब्रह्म without effecting an isolating division in the essential all-pervading omnipresence of the Self. Shankara-charya's rigid and uncompromising Mâyāvâd, however incontrovertible

may it seem for human reason, runs counter to the instinctive sense of objective realism. It has ever been felt necessary to make some allowance to this inborn tendency of mankind and thus the Pantheism doctrine serves as an *accommodation* to this unavoidable tendency. Bhagvadgita it seems to me, has adopted this view ; and in the body of the text we have tried to show that the realistic treatment has not at all been detrimental to the Uniformity of the all-sustaining Self. It is conciliatory in its tone, and seeks to afford sedative accommodation for the acceptance of the reality of life. The Adhyatma in Gita is not of a nugatory kind. It accords due deference to the practical affairs of life.

We need not elaborate this topic any longer which from practical point of view may seem to possess academical interest only ; and will accordingly pass into the practical atmosphere of the realism of life ; and examine what system of thought Bhagvadgita formulates in regard to the practical affairs of life. Bhagvadgita does not contemptuously denounce the activities of life ; but on the contrary, recommends the performance of action, expounding a theory of action that treats of it in its farthest ramifications, and then prescribes simple but supreme remedies ( the Yoga and Bhakti ) for performing proper and harmless action. The practical methods or rather aids to the performing of right action (*viz.* Yoga and Bhakti) have been so exhaustively dealt with in the Text of the sacred song that it is needless to dwell upon them at any length here. But the fundamental principles of the law of action in their more comprehensive scope deserve proper elucidation and accordingly we have endeavoured in the following pages to give a methodical exposition of the principles upon which the law of action proceeds. Most of the 3rd and 4th chapters of the Text, will substantially bear out the exposition of the theory of action we have here attempted.

INTRODUCTION—( *Continued* ).

## CHAPTER III.

### THEORY OF ACTION OR KARMA.

Action in general and most comprehensive sense may be divided into (1) action of man and (2) action of the other objective world. We shall first deal with the former and then show how under the law of reciprocity and mutuality of action, both are connected together, and harmonising with each other, constitute in their totality that Universally paramount activity, called Brahma Karma or the action of the Brahma.

Now let us see into how many kinds or classes human action can be subdivided. Originally actions may be classed as (1) conscious and (2) unconscious. For our present purposes we will leave aside the discussion of the unconscious actions, as these consist chiefly in the activities of the Prāna in the keeping up and maintaining the internal relations of the various organs, physical, mental or intellectual constituting the human being. These are displayed in the inhaling or respiratory functions, the circulation of the blood, the digestive and excretative processes and automatic adjustment and working of the nervous machinery. Now all these actions inside ourselves, are being performed incessantly without any desire or intention—nay without even any consciousness on our part, and hence they are beyond our control and concern, and must be performed for the maintenance of our lives. There can be no question as to their adoption or abandonment (although these too have to be regulated in the equilibrium of Samādhi).

Again Conscious actions (*i.e.*, actions of the performance of which we have the knowledge and perception) may be (1) voluntary or (2) involuntary. The latter are those which we perform without or against our will. As for instance when I am made to sign a forged instrument, for fear of death, I do this act of signing against my will. Let us leave aside such actions in which the will is coerced because they cannot be ascribed to the freedom of the Ego of the person forced to perform them (of course there are separate provisions and limitations for these actions which are mostly prescribed by the Municipal laws). We will take the voluntary actions. These may be divided into (1) intended and (2) unintended actions. The latter are those which we perform with our will, but over the performance or non-performance of which we have little or no control, such are sleeping, answering the calls of nature etc. These also shall be continued to be performed as without these even a man's bodily existence (*Sharir Yatrâ*) cannot be maintained. Next we come to the intended actions. Of these we have to treat very fully as these form the boon of contention between the Sāṅkhyas and the Karmayogis. Before seeing what kinds of the actions may be, let us try to see the full form of an intended action; namely let us picture to ourselves what the form or appearance of a man's action is from its first origin till its complete cessation.

It is very seldom that we intend an action without some ulterior aim or object. An external or physical action is very rarely performed for its own sake. Thus we see that a man exerts himself in the field for the sake of the corn that is to grow through his own exertions and a



murderer kills a man to satiate his ill-will or hostile feelings or to acquire plunder. I take a walk to invigorate myself and go to the opera to amuse myself. Now what is very important is this that the end or object with which an act is intended, is itself an action which before coming into actual existence or occurrence shapes its counterpart in the mental constitution, in the form of a motive or motor force. This motive or conception of the object of the external action is grasped by the mind (thus infusing activity of the Budhi or Mind) previous to the performance of the physical action. Thus we may describe the following stages of an intended action. Suppose a farmer goes to plough his fields. Before actually going and performing the act of ploughing, he has well in mind the object of this work, that is to say he thinks that corn will grow and will be utilised by him. Now the first stage is his Budhi's action of *determining* these consequences of his ploughing action. The Second stage consists in his mind's liking that such consequences should accrue. The third is his actual ploughing and sowing the seed into the soil. The fourth is the actual growing of the corn in the field. The fifth would be his taking the corn to his home and the sixth would consist in his enjoying the corn, the fruit of his action. Now it is easy to see that the (1) and (2) stages consist in mental activities forming the motive or the object of the man's bodily action. The (3) stage is the actual intended action. Stage 4th is the consequence of that action and stages (5 and 6) are the realisations of the object which had been foreshadowed in his mind in stage (1). It is to be clearly noticed here that this object or motive may or may not correspond with selfishness or egoistic appropriation. As for instance in the above mentioned illustration, the fourth stage which consists in the actual growing of the corn, although it fulfils the aim of the farmer and thus constitutes the fruit of his action, yet it may not be necessarily selfish, for the corn that is grown might have been intended for the general community also. But in the fifth and sixth stages the object as well as the corresponding acts are selfish. Here the reader will observe that the 4th, 5th and 6th stages, may or may not actually happen, in spite of the performance of the man's bodily action and therefore they are entirely beyond his control. Therefore it is said, 'you are concerned with action (bodily) only you have no control over the fruits.' The assistance of other elements such as rainfall, air, the Sun, protection from injurious agents, etc. \*

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\* We shall prove later on that herein lies the great reciprocity principle देवः आनन्दं वः of mutual assistance and collaboration.)

is requisite for the perfection of these stages and for the fruition of their retrospective and reflexive objects impressed upon the mental frame. Compare here Shlokas 13 and 14 Chap. 18. At present let us see what the substantial efficacy or value of these various stages of one action is to the doer of it. It will be evident that the immediate physical act of ploughing, taken separately, is quite immaterial and can by itself have no means to cling to or bind the Atma of the doer because he is not at all interested in the mere factum of its performance. Again the stages, 4, 5, and 6, in our illustration which may be called the fruit of action, may or may not occur actually. Therefore if they do not occur they *in themselves*, cannot be said to affect the doer in any way. Again even if they actually occur, they occur, at a period *subsequent* to the time when they were conceived. Therefore their actual utility or effect, in so far as it can affect the doer, will arise later and cannot be judged at the time of the commencement of the action. Let us say, to be more explicit, that the four stages from the 3rd to the 6th are the actual occurrences which *in themselves* cannot have any clinging or attaching element, because their whole frame consists of inanimate, inert and blind matter. Therefore, we see, that in themselves they are incapable of affecting a man and action in its external and true form is a continuation or extension of activities initiated by the first (bodily) intended action, and having no engrossing or attractive elements in themselves.

Let us then turn our attention to the mental and intellectual sphere of our being and there try to investigate this phenomenon, which causes the inanimate action or succession of actions to forge attaching links for the self. Therefore we now take up the 1st stage of our illustration and study the other succeeding ones with reference to it. We see that the retrospective mental conception consisting in the *desirability* of an would-be object rests itself upon and even saturates the intellect with its force. Now let us try to measure the intensity or gravity of this force with reference to the desired actual objects with which it connects the Mind or Budhi of the doer by means of an imaginary link, which is imaginary in so far as the natural form of the action and its consequents are concerned, but is still no less than real for the intellect from which it originated. This object or idea impressed upon the mind which comprises our 1st and 2nd stages, has as we have seen no reference to the external intended action constituting the 3rd stage. Now as to the fourth stage it is easy to see that this stage had been anticipated in these ideas even before its actual existence, therefore it must necessarily concern our mental activities, and consequently its occurrence must affect our

mind, with an intensification of desire, for as the purpose is accomplished the mind revels in its exultant mirth and fixes inseparable impressions upon its own nature. So that the mind is more affected and the *ideas* more firmly fixed at the realisation of the 4th stage; and now the desire arises for the 5th stage. Supposing this stage is also realised, do the ideas thus generated and impressed upon the mind now depart, because the object is possessed? No, not so. Surrounding the mind still more firmly, they will give birth to another desire of enjoying and appropriating the fruits of his labour and the man exults in the complaisant happiness of his mental pleasure. Supposing he has the good fortune of enjoying that corn without any obstruction whatsoever (remember that any the slightest obstruction is sufficient to set a reaction against his rising jubilation of spirits and the man will be moved to anger and thus lose all his Budhi and eventually lose himself. See Text Chapter IV 28 verse 62, 63). Will these ideas then extricate themselves from the mind and the Budhi of the doer? No! For the time these will remain dormant. But when the fruit of action (corn) can no longer be available to him, then these ideas like hungry wolves will cogitate and impell the man to the repetition of the same act and so on till he dies, when these ideas or impressions will not allow his mental body or Linga Sharir to dissolve but retain it, to perform their accustomed action and will guide him on to a life befitted for that action. If you say that the man may die before the exhaustion of his granary and then there will be no necessity for the renewal of his action by the force of these ideas, our answer is that in such a case, these ideas desirous of the enjoyment of what has been left, will necessitate the man to enter upon a new birth and consequently the same old story will commence. Thus we have tried to show that even the actual fulfilment of the desired object of the intellect does not prevent these ideas once formed, from intensifying in their force and penetrating into the intellectual frame.

We shall now try to see what happens if the objects are not realised in fact. Suppose that the fourth stage does not happen and no corn grows. What will be its immediate effect upon the mind? Disappointment and consequential anguish and anger of the heart. So that we see that the man suffers even in this life owing to the non-occurrence of the object of his desire. But the consequences do not end only at the suffering generated by disappointment. The ideas impressed in the mind violently expand themselves in their force, and bent upon the encompassing of the object which in the course of nature could not come to existence, this struggle of ideas redoubles their force and luceness, and thus causing

confusion and bewilderment, they sink further down to the core of the intellect and Budhi, reaching to the borderland of the atma domain; and thus frame binding fetters for the continuation of the Ego of Lingam Shariram in life after life. The result will be the same, if the fourth stage has been realised, but the fifth is not accomplished and so on. So that it is seen that after once these ideas of desire for the object or fruit of the action have been pettishly entertained, they will under *all circumstances* try to perpetuate their ensnaring nets like the machinations of a spider.\*

Thus we see that the attachability or clinging force of an action does not lie in itself, but arises out of our cherishing or relishing the desire of *appropriating* certain consequences that are expected to flow from the physical action. The same result may follow even if the mind without doing the action which might produce these consequences, muses over these would-be consequences.

Now let us analyse more fully the ideas constituting the object or fruit of our action. To determine which action is good or otherwise is the function of the Budhi, but in so doing the Budhi is not independent, but has to be guided by the *relishing* power inherent in the manas or mind. This relish or desire of the mind is the natural function of the mind, and can never be destroyed till the mind is alive and operative; and in fact all intended action must proceed, in a more or less degree, in accordance with this *relish* or agreeability of the mind. There are of course actions which are performed without any relish (in its literal sense), but the *desire* or the acquiescing agreeability of the mind for the performance of these actions is based upon an intention to perform one's duty. As an extreme illustration take the actions of Harishchandra in performing the services of the sweeper to whom he had been sold. Apparently there could not have been any relish in the strict sense of the term. But it is to be remembered that where there is no apparent relish in an action, the motive for its performance is to be found in the consideration of the sense of the duty which the man cherishes or relishes; and thus the egoistic relish or desire is transformed into a selfless motive. Briefly put it means that the mind's *inclination* (which I mean by the term relish in its widest sense) is necessary to initiate a free action. So that it is clear that the mental relish immediately or mediately in the form of a motive of duty is always present at the inception of an action. No true & free action can proceed if this relish or

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\* We have taken for our illustration a very simple instance and it is hoped that the reader will try to apply the same principle to any other more or less intricate cases of human activities and deduce the results for himself.

essence of the mind is destroyed. Of course there are the actions of the slaves to be considered. But these I would class among the involuntary actions which we have already excluded from our present topic. The most important distinction may at once be pointed out here. In the case of the slaves the Budhi as well as the mind are the slaves of a particular human master. But in the case of a Yogi, the mind is the slave of his own well-balanced and uninfected Budhi or power of judgment. In the one case the mind's relish is in the hands of a different personality and in the other it is in the guiding control of the man's own self. Although in both the cases the slavery of the *manas* or mind is inevitable, but the worldwide difference lies in this that, wretched misery of the heart and degeneration of the slave's soul are the consequences of the former, while an indescribable happiness resulting from the undisturbed tranquility that reigns supreme in the Yogi's self, is the fruit of the latter. In human and conventional slavery the very *self* of the slave is enslaved; but in the case of the Yoga slavery the blind Prakritic force is enslaved by the self. In this case the functions of self—conscience, Budhi, mind and senses—are not ruthlessly *suppressed* as in the case of a despotic slave, but the mental inclination or relish are sympathetically *administered* by the power of the determinate Reason as by a kind guardian.

But, to resume our subject, this relish or desire in the comprehensive sense does not bind one with *karma*. It is when this relish assuming a stronger degree & intensity of an engrossing desire, reaches the ego (*Ahamkar*) and *thereby* attracts the attention of the Jivatma. Now so long as the Budhi, *i. e.*, the power of judgment is quite pure and steadfast, these attractions do not find any acceptance with the Atma, but as soon as this shield of Budhi is confused and tarnished by the force of the allurements or attractions of the intensified desire, the attraction are accessible to the soul or Jivâtma, which as it partakes of the nature of assimilating and conforming to anything that immediately rests with it, becomes the subject of conceiving an attachment for this attraction. It is this attachment that maintains the knot or frame of the *लिङ्गशरीर* for successive lives. Of course the Atma has a repelling force for the clinging of this nature, but owing to the paralysis of the Budhi, which is the only instrument of the active exercise of its power, it cannot repel the attraction, but adopts its passive function of attaching to that attraction आत्मैव आत्मनो बंधुरात्मैव रितु रात्मनः

Thus we see that the desires of the mind increasing in their force, bind the Jivâtma through the means of Ahamkâr. We say through the means of the Ahamkâr, because if these desires can be kept away from Ahamkâr, then no *संश* or attachment can arise and consequently

no bondage. But we shall see that however unegoistic or disinterested an object may be, it is very likely that the Ego will appropriate it, by whatsoever remote connection. Therefore the Lord has said that even यज्ञार्थकर्म dutious actions should be performed without attachment.

We have seen that the formation and the retention of the objects of desire previous to the performance of an action, gradually entangles the soul; and that this object which is an accompaniment of the motive force of relish of the mind, is in some form or degree, although the slightest, necessary. Now as it is the pivot of all external actions (voluntary and conscious), let us see what kinds of such objects their may be. These may be conveniently divided into (1) selfish (2) primarily selfish but incidentally useful to others, (3) immediately selfless and for the benefit of others, but mediately or incidentally connected with some self-interest and (4) absolutely disinterested. We have dealt with the (1) class in our foregoing illustration. Our example was chosen as a very simple and common one. In this (1) class even extremely selfish actions bordering on unnatural avarice and cupidity can be enumerated and some of the worst of these we shall deal with as *sin*. Let us now take the 2nd class. In our illustration, let us suppose that the farmer sows the seeds with the primary idea of feeding himself and his family and incidentally also has in his mind the philanthropic purpose that the production of grain will support many other members of the public; or take the example of a teacher who imparts learning and wisdom to good many of his pupils firstly for the sake of the fee he gets from them and secondly with the purpose that in following such a profession he is doing good to the community in general. It is easy to see that the selfish element is predominant here and the unselfish element which is separate from and beyond the appropriation of his ego, is of very little force. Here, all the results described in the first class will be evident, but in a mild and mitigated degree. Also it is to be born in mind that there is ever a conflict between selfish and unselfish motives in a man's mind, and the former are ever struggling to gain the uppermost of the latter in so much so that the latter are apt to be totally destroyed in the final issue of the conflict. Therefore it is possible that the generous and disinterested secondary sentiment in the action may not survive to the last.

Again take the 3rd class. For instance one gives alms to the poor and feeds them with the immediate purpose of relieving their misery, but with the indirect aim of attaining to the happiness of Svarga. In such cases although the egoistic purpose is retained to the end, but since the nature of the act and its immediate consequence (the resultant satisfaction to the poor) have a direct salutary and benedictory effect upon

the feelings of the others who are profited by the act; and the basis of this feeling or satiability, *i. e.*, the Atma in the body, is the same or of same status, and as it has been shown in our discussion in the 1st Chapter of this Introduction that there is a common, uniting & harmonising (Atma) element at the foundation of the apparently divided atmas of the several individuals and as there is a universal link of wireless communion, bridging the severalty and distinctness of all the apparent egos, therefore the feelings of the ego or Atmâ of the poor benefitted, react upon the Jivatma of the benefactor and saturating him with tranquility and satiety, prepare him for the enjoyment of the happy pleasures of life, diverting all painful ideas from him. But his egoistic sentiment consisting in the appropriation of the happiness that resulted from his act, does not permit his life's bonds to dissolve absolutely, but retains the Linga Sharir, for another birth suited to the enjoyment of the pleasures which he desired. But, alas! now the man entering upon the happy birth of enjoyment, loses the balance of his Budhi, owing to the excess and succession of his feelings of pleasure and thus the Atma gets attached to these pleasures and then the person interested in pleasures (because according to the changing characteristics of the *gunas*, even pleasure cannot perpetuate) seeks to perpetuate and enhance them and that solely for his ego and selfishness and consequently he gradually drifts into the position of the man described in the first category.

Let us now turn to the 4th class. Take an illustration from the life of a patriot, who not desiring anything for his personal benefit, and rather at the sacrifice of his interests, works arduously for the improvement of the community. It may be said that such a great man who does not possess any apparent selfish motives for his acts cannot be fettered in the bonds of action. But it must be noted that even such a disinterested person is liable to the continuity of the succession of births and rebirths: There may arise some obstacle, although very slight in the way of his perfect salvation: Some of these public men may have some other motive of self-interest in their actions. They may be moved by the idea that people will value their services and therefore they will some day be put in an advantageous position whereby they might give happiness to themselves or to their relatives or friends. I relegate such gentlemen to the 1st category; for they are sure to be devoured by the selfish egoism sooner or later. Again there may be persons who although not in the least desirous of acquiring any personal gain for themselves, are yet anxious to gain and preserve a *name*; and even this desire is sufficient to bind them (the last infirmity of human heart). Again there are persons although extremely rare, who work in this world simply

from the motive that they are born in this world and since the whole world works, they too should contribute their little share towards the Universal harmony and workshop. They do not think of any object over and above the Universal object consisting in the preservation of the Universe as a general whole. Such persons whose object of action merges in the Divine or Universal object of the preservation and sustenance of the whole creation, are sure to merge in the Divine Eternal soul—the *ब्रह्म*. But even such noble souls should beware of the bug-bear of *attachment*; because (1) they might lose sight of the Universal aim of their activities and may begin to give preference to *one part* of the Universe; as for instance an Indian philanthropist led by particular attachment to his country might give preference to the happiness of his land over other countries. What I mean is this that the happiness and prosperity of India must be looked to, all along with a desire for the happiness and prosperity of the whole world and there is no reason why we should confine our activities to one portion of the world. Because by so doing we are referring to the terrible and binding Ego *अहंकार* consisting in the cherishing of the idea that India is 'My' country. However there is another aspect to this question. If it is evident to the publicist that India not as *my* country but as a country is, as at present situated, at a disadvantage as compared with other parts of the world—in other words, if he sees that it is a sick member of a healthy body, then he is just and right in showing his partiality to this land, in the sense that a sick member requires particular attention. There is no selfishness in this. To avoid any misapprehension I must at once admit that all philanthropic and generous acts must in the first place extend to the immediate surrounding of humanity and it will be out of place to suppose that an Indian living in India, should think of the prosperity of France, instead of that of India. The point is this that to whatsoever nationality or locality a man's efforts might be directed he should not create a fanciful connection between his self and that particular locality or nationality.

अयं निजः परेति गणना लघुचेतसां उदार चरितानां वसुधैव कुटुम्बकम् ॥

Thus we see how difficult it is, even for such generous men, to absolutely escape from the over-reaching clasp of the awful ego. *Secondly* because in administering to the weal and prosperity of the universal creation, one is indirectly administering to his own prosperity also; because the welfare of the whole is the welfare of the part also. Even this indirect happiness and utility might feed the egoistic sentiment of the man and might pave the way for the entrance of the Devil-attachment. There-



fore with regard to what has been immediately discussed the great Lord ordains that even in performing acts for purely duty's sake, beware of संग attachment तदर्थं कर्म कौतेय मुक्तसंग समाचारः सर्वारम्भाहि कौतेय धूमेनाविर्वायता. etc.

We have seen the various classes of the objects as distinguished with reference to the degrees of selfishness attached with them ; and we have also seen their respective influences on the law of action and its attachment to the soul. Our inference has been that however noble and generous an object may be, yet it has latent in it, germs for forging fetters for the Atma. We have also seen that every action must have *some object*. Now as this object almost always partakes of some evil selfish tendency why, then should (according to the great Teacher Sri Sankaracharya) this as well as the consequential action be not altogether nipped in the bud, so that we may be saved the trouble of the immense effort of applying the Budhiyoga of unattachment. To decide this question we have to see whether we can possibly check and destroy all action. To determine this let us study the ultimate source of action and its full form.

We know that there is the action of each and every limb of the body ; we see also that the mind has an action as also the Budhi has an action. In short, every material of which our bodies internally or externally have been constituted, has an action of its own. Let us go beyond our human bodies and examine the animal, vegetable, and mineral creation. Let us take a representative specimen from each of these classes. We shall find that not one of these is without its peculiar action.\* The animals have actions akin to those of men. The plants have action akin to the unconscious action of the will or प्रज्ञा of a man. The minerals have action, consisting in their gradual and systematic change, although this change on account of its tardiness of progress, is very difficult of observation. In fine, I cannot imagine any one object in nature, that may not be without some sort of action.

Encompassing and regulating all these actions, and yet towering high above these individual actions, in its majestic Uniformity, is the general or universal action consisting in the *regulative* force of these actions. This is instanced in the great law of gravitation, the law of combining the activities of the different elements and generating therefrom new and peculiar varieties. It is, in short, the motive force of all the actions of the earth, the stars and other bodies and elements. Thus we see that there is an underlying and governing force of action lying at the

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\* Action=Motion or the opposite of stagnancy in the broad sense of the term.

source of all these various manifestations of that action. It is not only the source of all these individual actions, but also establishes a Unity of communion and harmony among them, by means of its wonderful and Divine action of causing them to act in *accordance* with and *assistance* to each other, by furnishing some common or unanimous object or aim for each of them. This is evident in the case of the growing of a seed. The seed strives to draw towards itself or appropriate all the suitable elements of earth, water, heat etc. which are necessary for its growth; while these elements, as if they understood the plan, readily lend and contribute their forces to the attractions of the seed; so also of all seeds, whether animal, vegetable or mineral (mineral objects grow out of their primitive germs). The powers or actions of the different elements are incessantly engaged in working in harmony to a common plan. The sun and the air assist each other and the water; and the combined effect of the activities of the three is this that the water of the ocean overflows the surface of the earth, (which, by the by, keeps itself in readiness to harmonise and assist the action of the other 3 elements) at a particular time. Grain, grass and every nourishing element of all objects, animal, vegetable and mineral is brought into existence by the combined action of the great elements, fire, air, water the earth and the sun. Again the Sun and the earth produce the day and night and the changes of the seasons, which are as essential for the maintenance of the different objects of nature, as the combined action of all the elements contributing to the rainfalls. Thus the elements are acting to nourish or sustain their own products, and strange to see, these products too join in the efforts of their parent elements and mutually help each other, not only so, but they even help and nourish their own parent elements. At the advent of the rains, the earth has been assisted, by its product the corn, manure, the labour and mineral elements (which are necessary to recoup the soil which has reached the point of diminishing returns) each furnished by the various products of elements: by vegetables, by animals, by man and by the earth's own products. So that it is evident that these elements that in their mutual harmony nourish and sustain their products, expect that at a proper time, these products of theirs will not only assist in their actions of the preservation of the world, but will also nourish them, so that they may be able to retain the power of continuing in their acts, and their force might not be exhausted. देवान् भावयता नेन ते देवा भावयन्तु वः परस्परं भावयन्तः श्रेयः परमवाप्स्यथ This is in accordance with the law of *force*: every object is a product of the action of the force, and all these objects are reduced into that force, so that it may not be annihilated. Man is one of the products of these elements. He looks to the elements for his nourish-

ment and existence and the elements expect support and sustenance from his labours of body and mind, *i.e.* according to this principle, man is bound to act not only to support the parent elements, but he must also contribute towards the harmonious growth and nourishment of his surrounding kindred and other sister objects of nature. In growing corn man's labour in plowing the field, reclaiming it, manuring it and in preparing it in every way to yield a successful crop, is needed to assist the activities of the elements and other objects of nature. He is bound to do it because that same fundamental power which directs the various elements and their products to act in mutual harmony, will impell him, by the force of the unfailing incentives of hunger, natural attachment to himself and his kindred, etc., to act in conjunction with the Universal activity. It was believed that the powers of the parent elements are nourished and sustained by means of the particular ceremonies of Sacrifices, performed in addition to the manual labours above referred to. Bhagvadgita says that such Yagnyâs are not the only contributive or reciprocal duties of a man, but there are many other kinds of Yajnyas (see Chapter 4-5 ; 25-32) and as these duties or actions of यज्ञ are reciprocal, their not doing, in the first place, is not possible, for their regulator, or spring is the Universal force ब्रह्मेव, the action of the Brahma (see Chapter 3-5, 15) ब्रह्मकर्म समुद्यत् which is by all means beyond your control. Secondly if this force is suppressed *per force*, then the senses of action कर्मेन्द्रिय in which the force of action comes in currents from the original source, and also from the reciprocative inducing forces, will be strained and overwhelmed by the gushing and uncheckable force of action, अथायुरिन्द्रियारामो मोक्षं पार्थ स जीवति Again, as by the cessation of the activities of one limb the whole body suffers, so by the inactivity of one individual, there is at least some slight loss or deficiency of the general flow of the cosmic activity which is sure to bring a mighty reaction upon the individual who has suppressed his activity.

So far we have seen that action in its origin arises from the very source of Prakriti, and therefore it has the uncheckable force of the *gunas* of Prakriti. Now if we reflect a little upon the Universal Essence we shall find that the self or Atma lies at the source of Prakriti and is thus the supporter of all action. Hence it is clear that action springs from Brahma.

We have seen that there is a Universal activity which manifests itself in various forms, in the divided and several activities of the multifarious objects of the Universe. The main object of this activity

is to bring about unity of purpose and harmony of action in all apparent diversities. The principal fountain head of human activity is to be found in this Eternal principle of the Harmony of action. Therefore we see that it is both *necessary* and *advisable* for us not to shun a life of action, because it is impossible for the part (and the individuals are but the parts of the cosmic whole) or more precisely the instrument to *suppress by itself* the current of the force originating from the whole or the master, i. e. the holder of the instrument, and so it is useless to dream of completely renouncing action. As you cannot avoid consciousness, so you cannot avoid most conscious actions.

Now we have to determine whether all the actions which a man actually performs in his lifetime, are perfectly in accord with the current of this Universal principle of activity. We have seen that the regulative aim of Eternal action is to produce individual actions in conformity with its Universal object. Therefore every individual action which does not contribute to the common-weal ( भुञ्जते तत्त्वर्थं पापं ये पंचत्यात्मकारणात् ३, ११ ) or to his own welfare as well as to the welfare of others, namely every action which is only selfish, cannot be said to be in response to this great principle. The objects of the two completely differ. The one is selfish, the other is selfless or यज्ञार्थं. I hope, by this time the signification of the term यज्ञार्थं in Bhagavadgita has been quite clear to the reader. Hence we see that a man does many things which cannot have any reference to the Law of action. For instance, he murders his fellows for the sake of riches. He enjoys the fruits of another's labour, without contributing his own share towards that labour. He amasses riches and enjoys them alone without extending the benefit of this enjoyment to his environment. Again, as a king he spends the wealth of his treasury on his personal happiness and aggrandisement in an undue proportion. All these acts are not in accordance with the fundamental principle, both with reference to their aim and object and with reference to their *factum* and form. The question is how did they arise? They are the anomalous products of that false and mistaken attachment or appropriation of the Ego and Budhi to the natural objects or motives of action. It may advantageously be noted here how the ideas or impressions constituting the object of an individual's action arise. This happens in this way. The general object of the Unanimous activity foreshadows or reflects itself in the individual's mind in the shape of a desire or inclination and this desire (which in its original form constitutes the *relish* of the mind we spoke of) forms the chief spring of all individual human activities. Now if this desire had not been misappropriated by the egoistic delusion of the atma, then it must have flowed in its natural direction of mutuality and harmony.

Observe the simplest actions of men as well as of beasts in the natural state of society unelaborated by the paraphernalia of gorgeous fashionability and refinement. No sooner is a child born than the mother conceives a super-eminent affection for its well-being and is ready to sacrifice everything for its nourishment and maintenance. This affords an instance of the natural harmonious action of mutual sustenance which is maintained by *wise nature* among the different classes of creation even to this day. One might object here that the actions of the brutes of prey are against this principle of mutuality. The answer is that just as there are natural impediments to the overgrowth of every vegetable and mineral objects and many of these objects are pruned away by the destructive forces of the elements, so these animals serve to curtail and moderate the growth of the animal world. This reclaiming of the Universal husbandry is effected in twofold ways *i.e.* internally and externally. Internally, through the operation of some internal disease or disorder weakening the individual to destruction, and externally by means of these living agents of destruction. Hence it is easy to see that they have their own purpose which harmonises and fits in with the general aim of *preservation* which implies absence of unwieldy overgrowth. Also see the theory of sin to be just described in this connection where it has been explained how the perpetration of a sinful crime necessitates the sufferer to adopt a life fitted to avenge him upon his oppressor.

But as a matter of fact the significance of such harmonising actions has been immensely thrown into the back ground by the tremendous preponderance of selfish and interested actions. As this latter class of actions are brought about through attachment with false egoistic tendencies, therefore their object too which in a previous discussion was shown to be the import of 'the fruits' of action (see 2, 47) is unreal, and what proceeds from a fancied motive, must be directly in contradistinction with that which results from a real motive. The enormous preponderance of such anomalous, and unreal actions can be very well accounted for. In the beginning of this discussion we have seen how the desires of the mind once cherished and appropriated necessitate the continuation of the egoistic knot of *Manas*, *Budhi* and *Ahamkar* with *Jivatma* as their basis or soul, in a succession of life after life. If a slight mistake in beginning or performing one action can have so terribly far-reaching effects, it is difficult to imagine what horrid consequences, might ensue from the multiplicity and complexity of such actions. For a man's life is not made up of one action but comprises a succession of activities, immensely varying in the intensity and impetuosity of their motives or aims. It is true that even the most selfish may perform some acts in their

life which might be called *virtuous यत्नात्मक*, and their performance may certainly relieve the intensity of the life's suffering and even vitiate the necessity for the prolonged cycle of births and rebirths, for the fruits of interested actions might very much be curtailed by the force of these approved and beneficent actions; yet it is extremely doubtful whether the number and force of this latter class of actions (as seen actually performed) will be on the whole, so great as to overbalance the force of the actions which are of an opposite nature — so great and effective is the tendency of the attachment of the ego. We may rather say that it tends to perpetuate its infection over the individual, by means of its inherent delusive force, the *Māyā*, which has for its source the firm basis of the *gunas* of *Prakriti*, which manifest themselves in the form of *desire* and whose convenient conveyance is formed by the Sceptic *Abamkar*.

A little reflection is sufficient to show that this *contraband* action generated by the attachment and engrossment of the ego, has created a world of its own, with peculiar laws fitted to rule those who are subject to their operation. To be more explicit, within the reciprocal and mutual harmony of the Universal action of *यत्न* there is another system of the regulations of the mental relations of the selfish actions, which bears a counterfiet analogy to the reality of the fundamental principle of activity. That is to say to bring about the successful issue of the results of interested action, the fruition of these results is not only accomplished by the activities confined to the ego or the mind of the interested actor, but is also assisted and accelerated by a contributory and harmonising force from other individuals and objects. Thus we see that a man engrossed in selfish ideas, in most cases, does not only suffer through the machinery of his own constitution, by the perpetuation of discontented and painful mentality through life after life, but other individuals also inflict injury upon him. It is advisable that we should here discuss of that branch of selfish action, which may be called sin.

We classified action with reference to its objects under 4 heads. The theory of Sin first head constitutes purely selfish aim, the second and third, partake of selfish interest and the 4th is substantially unselfish or disinterested. Under the first head we adopted a very common and unaggravated illustration. Now we have to discuss those activities under the 1st head whose perpetuating influence is not only restricted to the egoistic knot of the actor, but extends their baneful tangle to other individuals, who are thus, without any volition of their own, made a party to the egoistic action of the sinner. Sin is a kind of selfish action which so far as its *factum* is concerned not only secures benefit to its doer, but

also injures or adversely affects another or others. There are the injurer and the person injured. One aggravated feature of a sinful act is that by means of the common, and unifying fundamental *Atmatattva*, the misery and suffering of the individual injured redounds upon the soul of the sinner, over and above the suffering which he feels on account of his engrossment with his selfish object. But the evil does not stop at the intensification of the actor's egoistic bondage. The person injured, the victim of the Sin begins to cherish a desire for vengeance, which if not fulfilled in the present life, will oblige him to continue to another life or lives till circumstances should bring the sinner and the victim of the sin in convenient contact of hostility, and the victim repays the injury inflicted upon him; and the previous or first sinner who is now in the position of a victim, will renew the same drama by his cherishing a vengeance. These are the horrible and indeterminable consequences of a sin that *injures* another. Why one man or animal kills another, or even why one man or animal becomes the enemy of another, can to some extent be rationally explained on the basis of this theory of sin, which also accounts for the principle of reclamation already referred to.

Thus we see that even a slight initiation of the egoistic attachment not only tends to continue indefinitely, but creates the new worlds of its own (assisted by the *Atma*) with appropriate laws of its own. The unhappy individual who has fallen into the tangle, is not only prevented from seeing the mistake of his misappropriation, but is, in most cases through the enormity of his selfish object, also rendered incapable of realising it for many lives.

What is then the remedy for this evil? The equilibrium Yoga of the *Bhagavadgita*, is, in theory a decisive cure for this. But the question is how to get an *opportunity* for the due-application of this supreme Panacea. For it is very seldom seen that a sick man can treat himself successfully and this truth applies *a fortiori*, in the sphere of the laws of action and its fruits: [ कर्मानुसारिणो बुद्धीः ] The man attached to the fruits or objects of his actions loses, in course of time, all control over his reason and reasoned action, and is driven headlong in the drift of the law of action. Some might say that the assistance of a guru is essential. But the substantial point still remains open; how will he get the opportunity and the requisite faith to acquire and utilise the good offices of a spiritual preceptor or saviour. The solution of this difficulty must be sought within the fore-walls of his own personality. A careful consideration of the following significant questions, may throw much light upon this topic and indeed it is, herein that one would find material for reconciling the two apparently contradictory principles of the rigidity of the Law

of Karma and the Freedom of the Will, which have presented not a little difficulty and perplexity to thoughtful philosophers. The five crucial questions are :—

1. Is the misappropriation or engrossment once initiated, capable of termination, or is it inevitably essential in its nature, so that it must accompany all lives and life's activities? In other words, to use a Scholastic word, is this व्यसक्त, or engrossment absolutely permanent?
  2. Is the succession of the actions governed by the law of attachment, capable of coming to a close in their *mechanic progress*, without any assistance from within and from without?
  3. Will the principle of Universal action of Harmony which lies at the root of all selfish actions, strive to overpower and adjust the abnormal growth of the conflicting activities of the selfish ideas?
  4. Will the Jivatma the source and support of an individual's life, while engrossed in the pursuit of its cherished objects, ever make any indications, in its egoistic sphere through its inherent power of repulsion to the attachment of gross matter, of its innate tendency of that repulsion? If so will that indication or attempt be of any practical importance?
  5. Can the Fundamental Essence the आत्मा, unengrossed in matter, manifest itself, in any way other than through the power of the man's soul, to arouse the human soul which is its own conditioned aspect, to a sense of its reality and unengrossibility and thus restore the *status quo anti*? If so *when and how* does this manifestation of the Over Lord come to pass? (See 4th Chapter). Let us try to answer these questions briefly in order.
1. This misappropriation or attachment of the Ego is, as we have already described (see Text, Chapter 3) is not real and just, because the thing to which the attachment of the essentially Nirguna and unegoistic Atma has been extended has no real connection with it. Now this false position is not permanent, although it seems to be eternal, because it is difficult to fix any point of time at which it first came into existence. It comes into existence in a man's life and is present from the time of his birth in some shade or degree. It is not, however, constant and invariable, but is found in various degrees capable of diminution and augmentation in different individuals. We actually



## INTRODUCTION.

see persons who are indifferent to every worldly object. Thus we see that the ~~अप्राप्त~~ attachment existing from eternal time is not incapable of termination. It may be discontinued, although by supreme effort or by force of the previous good actions.

2. We have explained that the entertainment and appropriation of selfish objects once initiated, is liable to enlarge and augment in its tension and concussion around the Jivatma and that it will continue incessantly in propagating the net-work of binding activities. But there are some limitations to this perennial growth of action inherent in its very nature. These consist in the following :—

- (a) As human nature is constituted, there are good and selfish *beneficial* actions performed by almost every individual along with egoistic and interested ones, so that even the worst criminals are sometimes observed to perform noblest deeds of philanthropy, and thus consciously or unconsciously good and charitable deeds are done by every one and they naturally furnish a reaction to the prolongation of the interested and appropriated action of selfishness.
- (b) Even bad deeds when they reach their climax of tumultuous mental disappointment and agony, tend to arouse that reaction of the Atma, which is generally expressed by the word 'repentance.' Thus we see that there are occasions in the very automatic progress of activity which *per se* direct a man to the realisation of the inutility and undesirability of his headlong pursuit of his designs for the life's aggrandisement. But these indications afforded by the reaction in the continuity of actions, as being only temporary and as proceeding from an inanimate and unconscious source (the reaction) are incapable of rendering any *persistant* and *active* help towards the disentanglement of the Ego. That help must come from the Atma or the Parmatma. But even these automatic lapses of action are of very high importance, as these afford the opportunity for the successful fruition of the *active* help to the ego. For if these lapses did not occur, then it would have been impossible for the man to direct his energies towards his salvation however much he might have received the mysterious warnings or prickings of his Jivatma or Conscience. We see thousands of persons

who in spite of the fact that they many times feel themselves and are also admonished by their virtuous friends to deviate from their crooked path of action, continue in the same path: and the pity is that even if they think of surrendering to Him and asking His assistance, this thought owing to the lack of that 'lapse' in the successive train of actions, is never allowed to ripen into actual attempt. Thus we see that although the independence of the आत्मतत्त्व with the co-operative force of the Parmatma, the Over Lord, is the sole factor (to be seen presently) for regenerating the soul from the trammels of activities, yet the *opportunity* for the inauguration of that regenerating process is afforded in most cases, by the Automatic 'gaps or lapses' inherent in the continuation of activity (See 7.15 and 28).

Again if an action in pursuance of the object or fruit of previous action, has once commenced, it cannot be checked in its course. But those previously treasured up objects which have not as yet commenced their fruition in practice may not only be checked, but utterly exterminated by the force of knowledge ज्ञान and equilibrium of समबुद्धि. For so long as they live in Budhi, they are always within the reach of the curatives of Budhi. But as soon as they pass to the activities of the senses, they are beyond the scope of ज्ञान and must spend their force by exhaustion. But their further continuity is at this period of pure Budhi, successfully stopped, on account of the presence of ज्ञान knowledge and steadfastness in the Budhi and if even, the past accumulated germs of action can be destroyed by ज्ञान, then it is not difficult to see that the future accumulation of such germs can be effectively prevented by the help of the same ज्ञान and समबुद्धि. For further elucidation of this point see Tilak's Gītarahasya p. 270—273. In conclusion we see that although the succession of an action with object, admits of intervening lapses, yet as in itself it is blind and inanimate, therefore there can be no question of its automatic termination. The active and effective help should proceed from within (i. e., from the Jivatma consisting in the faint indication by the Ego, of the inherent repulsion of the Jivatma towards the selfish activities in which it is engaged) or from without, to be described in connection with the 5th question.

3. This question gives rise to a very important issue, The Universal principle of harmony of action, acts a very strong reaction upon the engrossed activities and the selfish sentiments

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of an individual. Whenever a man (1) from disappointment and (2) from cessation of the objects of enjoyment, feels a harrowing and excruciating agony of the heart, he is as if by instinct warned that he has not been following a proper course and that he should desist and revert from his present path of life. This is the point where a man is prepared to initiate retractive steps and to discontinue his pursuits of engrossing worldly objects, and is thus automatically directed towards the progressive aim of the general harmony of action. Such occasions arise in every one's life and that many times, and sometimes one is perfectly cured by force of these instinctive withholdings of his conscience. But alas! this is not always the case. This fascinating net-work of desires, is often too stout and strong, for the intuitional jerks of the Universal Principle of Harmony in action: so that the latent indications of the shrouded jivatma coupled with these *negative* with-drawings or temptations of the great principle of action, often fail entirely to dissuade the man from his false pursuits.

may be noted here that the scope of the 'lapses' in action discussed under question 2 is very closely mixed with or overlaps that of the province of the Universal action as described here. It is possible that we may find herein a conjunction in the same instance, of the 3 agencies namely (1) 'lapses' (2) regulations of Universal activity and (3) the repulsive indications of the Jivatma to be described next hereafter.

Yes, the indications of the repulsive efforts of the Jivatma will produce some effect, which cannot be properly gauged, but these may or may not be strong enough in proportion to the intensity of the grossness of the object of the action to be of any practical worth.

This is the most important and efficient Source of Succour; and were it not open to a bounden ego, I very much doubt whether there could have been any *Sure* hope of Salvation; because the ego is fixed in such a mighty turmoil of false but rarely failing attractions and engrossments of the desire, which even if corrected and combated, are every moment apt to renew, and re-entrap. The Almighty Lord who is in and out, beside and beyond and over and beneath everything in the Universe, not only manages the harmonious action of the Universe, as being the spring and fountain head of the all-embracing principle of Universal action, but is also accessible to and in sympathetic

touch with the feelings and sentiments of every individual's heart. He is in prompt response even with the slightest attention that is directed towards Him in all sincerity and supplication. The faintest groan of helplessness reaching to Him who is all Help is sure to be responded ; and the misery of the suffering soul will not only be irradiated by means of the inspiration and infusion into it of the Divine Energy, as a protective and curative force, but also by means of a thousand and one other sources—nay the Lord can rescue a thousand refugees at one stroke. Not only does He perform His action of rescue and reformation, by His manifestation internally through the suffering soul, His own essence and through a particular regulation of other external objects and order of the Universe, but, what is of the highest importance for Bhakti, He also projects His Essence, the Universal and Unconditioned Soul, into the garb of Mâyâ, and thus regenerates and reforms unnumbered over-growths of inequity and misery, dissipating all at a flash of His Divine Lustre. Blessed is the moment when a man resigning all his egoistic sense of capability, sincerely and suppliantly throws himself under the shelter of the Almighty and the Omnipresent. This single act of absolute and unreserved submission to the Over Lord is sure to rescue him sooner or later.

This supreme principle of Bhakti so admirably concluded in the Bhagavadgita, can be satisfactorily explained on the rational ground that although the soul that immediately sustains the intellectual and physical constitution of a man is not separate or distinct *in essence* from the Over Lord or the Universal Atma, whose part, aspect, power or manifestation it (the human soul) may be taken to be, just as you please, yet in its *conditioned aspect*, it is not always powerful enough to ward off the on-set of Mâyâ, the delusive force that generates the false appropriation. But the unconditioned Entity of Life and Power which being the source of Maya as His power, is not to be affected by the latter. And as that unaffected Unity is in permanent touch with its *kindred*; the Jivatma, therefore it is sure to be affected and appealed to, by a sympathetic extension of the obsequious attractions originating from the latter (जीवात्मा) This is the secret of all Salvation by भक्ति

Even if we admit the absolute Identity of the Supreme with the individual soul, as has been propounded by the rigidly non-dualistic Idealism of Sri Shankaracharya, and grant that there is no such thing as the *conditioned* soul & that the idea of *condition* and limitation extends to and is confined

within the Scope of the intellectual faculty only, our Supreme principle of Bhakti remains quite unshaken and unimpaired. Because, allowing that the soul is unaffected with any *condition*, the intellectual egoism which to all intents and purposes constitutes the consciousness of a being, is evidently subject to the condition. The intellectual consciousness, although based upon and springing from the Divine Sentience, is yet a *distinguishable* entity which is without any difference of opinion, termed as matter or material, or *mâyâ* by all schools of Philosophy including the absolute Idealism of Shankaracharya. Therefore so far as our intellectual consciousness is concerned, *i. e.*, so long as we have not overstepped the limitations inherent in our intellect, our individualistic entities or egos are clearly marked off from that Unity of Indivisible Being. Therefore if not the individual-soul, the individual egoistic knot at least, needs must prostrate before the Great Self for succour and salvation. It is no doubt difficult to imagine that the individual soul should be conceived as rendering homage to the Universal Soul, when we hold that there is absolutely no difference between them and that in fact the individual soul *as such* has no separate existence but is merely an illusory phenomenon created by the forms of our intellectual functions. But we have discussed elsewhere (see p. 59 & chap 13) that, this absolute identity is not maintainable, if not under all circumstances, then at least so far as the conceptions and cognitions of our intellectual ego are concerned; and more than often even the Idealistic Vedant has been constrained to admit that the Jivatma is distinguishable from the Parmatma or the Atma only, in so far as the former is *conditioned* by the body and intellect while the latter is absolutely free and untrammelled. We need not discuss this point any further now. Suffice it to say that for any ordinary man, situated as he is in complete surrounding of inevitable duality or rather multiplicity of the objective world projected by his intellectual consciousness, Bhakti as a source or medium of appealing to the Fundamental Unity of the Divine Being, is not only desirable but entirely essential.

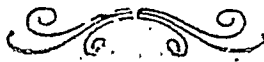
Thus it is evident that Bhakti or devotion to the Self not only prepares for the smooth application of Yoga, but it can safely be asserted that the Divine Strength of Bhakti inherent in all individuals is the key to accomplish any and everything: what to say of salvation only. It forms, as it is here attempted to prove that it should, the concluding and ultimate moral preached by Bhagvadgita. We have inferred in this discussion of the theory of action, that out of the 5 different factors that operate against the entanglement of the soul, the response of the Universal Unity to the appeals of the ego, affords the only infallible and

effective rescue from the evils of, अग्र्यस or attachment. As it is the last and decisive weapon available, against the horrible and almost invincible foe of the fetters of action, therefore, after disclosing the real origin, nature, and condition of Karma, Bhakti has been very appropriately introduced at the close of the 3rd Chapter (see 3-30); and as to how (the Incarnation theory) the Divine Lord effects his supreme act of regenerating the depraved and dismal world of selfish engrossment, by projecting His Self in an adverse form and design—(adverse to the ordinary play of Mâyâ)—through the very shape and screen of the delusive Mâyâ—so that the instrument *i. e.*, the Maya which used to delude, begins to disillusion the soul, through the masterly hold of the Lord—and the souls accustomed to attach themselves with Mâyâ, now find themselves attached with Brahma disguised in Maya. To be brief the Divine Instrument Mâyâ whose inherent power is to delude, is so wielded by the Lord of the instrument, that even the delusive phenomenon, begins to guide the deluded towards salvation. Sri Krishna's juvenile amours towards the gopis and *vice versa*, furnish an apt illustration of this truth. The Gopis attained to Mukti, because they were fully immersed in love with the Lord of Salvation, although He appeared or manifested Himself in the Mâyic form of the child Krishna. The attachment to the Mayic flesh and blood of a youth which ordinarily forges fetters for bondage, helped in the case of the Lord Krishna to accelerate the immersion of the individual souls of the Gopis within this embodied Unity of the Universal Essence."

In resuming our subject, we conclude that as regards the *factum* of action we should perform that action which is according to our nature or pre-ordained class-duty *i. e.*, स्वधर्म and with regard to the object or aim of action, we should perform it यत्नार्थं that is to say with the primary idea of duty and with as little selfishness as possible. It is strange to find that class action, according to one's Kul Dhārma is often disinterested यत्नार्थं when performed in obedience to the regulative or preservative law of Universe. It is also important to notice that the Budhi Yoga taught in Bhagvadgita will eventually eliminate all but dutiful यत्नार्थं object of an action

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\* It may be noted here that Maya is not only a screen, between the Lord and the Prakriti, but is also the power that causes the soul to appropriate that which belongs to Prakriti. This Maya is too strong for an individual and is subjugated by the Lord of the Maya only.



## Systemetic Exposition of the Text of Bhagvadgita.

### CHAPTER I.

#### ARJUN'S GRIEF AND DISTRESSES OCCASIONING THE DISCUSSION OF YOGA.

The great war between the Kauravas and the Pandvas described in the great Epic Mahabharat, does not only depict martial and romantic scenes and sentiments, but is also a wonderful epitome of the maxims and guiding principles of human life, physical, moral and spiritual. The Bhagvadgita is a concise but comprehensive summary of the most important of these principles. Tracing morality to the sources of a universal, all-embracing and unsectarian Religion, it endeavoured to found rules of human conduct, upon the sure and infallible basis of the latter.

Dhritrashtra and Pandu were the two descendents of a royal family whose common ancestor was a famous King, named Kuru. These two were brothers and the former had a hundred sons, while the latter had only five. The hundred sons of Dhritrashtra were called Kauravas after their great ancestor, whereas the sons of Pandu were named Pandvas. Owing to Physical incapacity, Pandu was not entitled to inherit, and thus the undivided kingdom had fallen to the lot of the younger brother Dhritrashtra. But there had been a covenant, tacit or express, which had the support and sanction of public opinion, whereby it had been agreed upon, that in case Pandu had any sons capable of inheriting, they would have a right of reversion to the throne.

Pandu's five sons Yudhishtira, Bhim, Arjuna, Nakula and Sahadeva were very brave and powerful; and owing to the excess of prowess displayed by them even during their infancy, their birth had been ascribed to the agency of divine powers—thus testifying to their super-human energies.

The children of Dhritrashtra, (because of the natural ascendancy of character possessed by their rivals) hated their cousins and tried to

injure them by every means, fair or foul. At first better counsels prevailed with the old King and he divided the Kingdom between his sons and nephews; but the wily and ambitious Duryodhana, the eldest son of Dhritrashtra by constant representations—nay misrepresentations—greatly prejudiced the old man's mind against his righteous and heroic nephews. Long and dreary but not uninteresting is the tale of woes and misery which the poor Pandvas had to face through the cunning plots and contrivances resorted to by their malicious rivals. They had eventually to lose all their property and flee for their lives and honour. Their queen, Draupadi, was publicly insulted. They patiently stood the vindictive ordeals prescribed by their vicious cousins, and were in the end counselled by their just friends to recover their lost Kingdom. Duryodhana and his party would not yield an inch without fighting and this led to the tremendous war of world-wide renown, fought between parties nearest and dearest of kin.

The opposing armies are face to face in martial array, when Dhritrashtra who was blind and was staying away from the battle field at his capital, had an anxious curiosity to be apprised of the detailed events of the warfare. Vyas, the great sage and the author of the Mahabharat, had by his benediction bestowed upon Sanjaya pure and super-human vision, whereby the occurrences of the battle seemed all to happen before his eyes-i.

Sanjaya accordingly related the events of the battle to Dhritrashtra and now Dhritrashtra enquired of him :—

“What did my Kinsmen and the Pandvas assembled on ‘the holy plain’ of the Kurukshetra for the purpose of fighting, do?”  
 Sanjaya replied that Prince Duryodhana, having reconnoitred the well-arrayed army of his opponents, approached his preceptor (Dronacharya) and showed him the whole army, mentioning the names of the chief heroes on the opposite side. He then described to him the principal warriors in his army, begging him to have a proper reckoning of the opposing forces, and in conclusion issued suitable directions for the conduct of the warfare. After that, a violent and tremendous uproar of conches, tabors, kettle-drums etc., sounded from the Pandva army, which rent the hearts of the sons of Dhritrashtra, filling the earth and sky with its loud echoes-ii.

i. A thorough understanding of the Adhyatma Knowledge described in the following pages, will prove how such miracles are possible for one who having accomplished perfection in the Divine Wisdom has acquired by means of inner contact of self-realisation and self-mastery, the power of appropriating the universal power of the Atma; which is the Key to all true mesm-rism.

ii. We have given the main gist of Shlokas 1—19 and hence forward we will beg to give the translation of all the Shlokas in a systematic context.



Then, seeing the sons of Dhritrashtra well arrayed, while the machinery of war about to be put into motion, Arjuna seized his bow, and thus spoke to Sri Krishna, the Lord of the Senses: 'Oh Achyuta'! stay my chariot between the two armies, so that I may first survey these heroes who are desirous of giving battle to me in this warfare. I wish to see those who are eager to fight and are the great well-wishers of the vicious sons of Dhritrashtra.

[The impending battle had all but begun. The challenge couch of the Kauravas had been valiantly responded to by the Pandvas, and now Arjuna only wanted to make a survey of the battlefield preparatory to the actual engagements that were to ensue—it was now too late to retreat or withdraw from the fight—and in fact Arjuna was full of anger upto this stage. But the change over his mind to be described hereafter, came when he saw his opponents face to face; and therefore this change was sudden and instantaneous and not based upon any cool and premeditated calculation. Mark the suddenness of such a strong transformation even in the mood of such a tried warrior as Arjuna. This is the prototype of the dilemmas which often fall to the lot of ordinary men as well as that of the wisest and the bravest in this world; and the wisdom and learning which not only regulates the *general* and ordinary course of a man's life, but stands him in good stead even in critical moments of indecision, forms the subject matter of Bhagvadgita.]

Sri Krishna, accordingly, having brought the best of the chariots which was (Arjuna's) in the midst of the two armies, in front of Bhishma, Drona and all the others who were desirous of sovereignty, said: 'Arjuna, see all these Kauravas properly marshalled in battle array. Then saw Arjuna, standing there, his uncles and grand fathers, cousins, sons and grandsons, comrades, teachers, and benefactors in both armies. Arjuna, seeing all these kinsmen, thus standing arranged, was deeply moved by *compassion* and spoke in utter distress of mind, "Oh Krishna, seeing these my kinsman eagerly arranged to fight, my limbs fail me and my mouth is parched, my body trembles and my hair stand on end and my Gandiva (bow) slips from my hand, my skin burns all over and I am unable even to stand and my mind is utterly overwhelmed. Oh Krishna, I see adverse omens, and I do not see any advantage in slaying my kinsmen in battle. I do not desire victory, Oh Krishna, not Kingdom, nor pleasures; because of what use is Kingdom to us, O Govind! What is enjoyment or even what is the use of living, when those for whose sake we desire kingdom, enjoyment and pleasures, stand here (staking their lives) in battle, abandoning life and riches. My teachers, fathers, sons, grandfathers, sons, grandsons, maternal uncles, fathers-in-law and brothers-in-law and other relations,

Oh Krishna ! I do not wish to kill these, my kinsman, although I myself be slain—not even for the sovereignty of the 3 worlds ; how then for the kingdom of this earth ! [Arjuna has given vent to his natural sentiment of a strong and invariable attachment for kinship and affinity. He next fortifies his argument on the strength of his second reason that even if we disregard the natural feelings, we should care for (1) our religion and (2) social welfare.]

We can derive no benefit from slaying these sons of Dhritrashtra, we shall be simply committing sin by so doing [I have already said that we can have no heart to kill them and even if we manage to kill them, we shall have no peace of mind and consequently no enjoyment: now I say that over and above that, our act will be a grave social and religious sin also.] Therefore we should not kill the sons of Dhritrashtra, our relations; for how can we be happy by killing our kinsmen. It is true that these, maddened with avarice, do not see the guilt in the destruction of a family and the sin of tormenting friends : but that is no reason why we who can see, should not take notice of the guilt of destroying a family, so that we may be able to avoid such a sin. [Arjuna here assumes that he is wise in entertaining such sentiments and establishes his theory of religious and social crime, as follows:]

In the ruining of a *Kula*. (a large clan) the ancient traditions and customs of that clan perish, [where none or but a few of the observers of a wholesome custom remain, that custom is sure to meet desuetude] and customs not based upon experience and righteous considerations, spring up in the whole of that (dilapidated) *Kula* [because the force of morality which is the preserver of an ancient custom is weakened proportionately as the number of the individuals holding that moral opinion which favourably regards that custom, is thinned.] Owing to the absence of good and lawful customs lawlessness prevails, the result of which is that the women of that clan [in a warfare the male members die and their female relations survive] become corrupt. Corrupted women give birth to children who do not belong to that caste or clan and owing to this confusion of class, the destroyers of the class as well as their Pitris of the clan, fall for want of proper performance of oblations and libations. [The link of Sapinda and Sakulya relationship is broken by the interposition of an heir who is not a lineal and blood relation to the predecessors.\*]

By those caste-confusing misdeeds of the slayers of the clan, the everlasting customs prevailing in the castes as a whole and in other clans

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\* Here the idea of the unity and connection by blood, of the ancestors to their offspring, forming the idea of Sapindaship, and hence the susceptibilities of suffering and enjoyment by mutual action is to be noted.

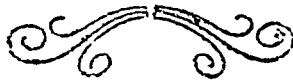
are mischevously affected and abolished. Thus we have heard that those who destroy the customs of the clan by destroying the Kula, are doomed to an everlasting abode in hell. Alas ! What a great sin are we going to commit that, tempted by greed of sovereignty, we are prepared to kill *our own kinsmen*.

[In shlokas 39 to 45 the ideas of the duties of a clan are based upon the egoistic thought and their aim and object is kept within the somewhat selfish ideas of heaven and hell. The very ideas of *पार* and *पुन* are interpreted by Arjuna in the light of self-interest. The answer is that the subject matter of the Vedas is confined to the qualities of matter, but one should go beyond the qualities. [see shloka 45] Arjuna's words are in accordance with the limited objects of the attainment of heaven held out by the Vedas and not according to the supreme and sole aim of the Salvation of the Soul.

It can easily be shown that according to the selfish theory of heaven and sin it may on some occasions be difficult to determine whether one's own relations ought to be preserved at the sacrifice of one's duty or whether they should be sacrificed to one's duty ; in other words there may sometimes be a conflict between one's duty as a Kshatri and one's duty as a near relation. It is not very difficult to decide this point with reference to the standard of worldly considerations. However, where such conflict arises *within* the sphere of the ultimate objects of heaven and hell, the safest and *surest* guide is to go beyond this *selfish* (for the ultimate egoistic object of the same is the attainment of heaven for *oneself*) standard, and to take shelter under the Supreme standard of Selfless Atma Budhi, *i. e.*, we should judge our action purely with reference to the *abstract* sense of Duty. How this can be done will form the subject of the following pages. Lord Krishna first tries to convince Arjuna with regard to the स्वर्ग & नर्क (selfish) standard.] Therefore Arjuna proceeds] "it will be better for me, if the sons of Dhritrashtra, weapon in hand, should slay me unresisting and unarmed in the battle." 'Having thus spoken on the battlefield, Arjuna sank down on the seat of the chariot, casting away recklessly his bow and arrow ; and his mind was overwhelmed with grief.—

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[Although Shloka 46 appears to show selflessness in perfering' ones death to the happiness of others, yet even this selflessness is based upon or springs from a higher selfishness for the attainment of heaven.



## CHAPTER II.

THE SANKHYA YOGA: BUDHI YOGA AS DERIVED FROM  
SANKHYA OR THE KNOWLEDGE OF THE UNIVERSAL  
ESSENCE OF THINGS.

Seeing him thus overcome with pity, smarting with grief, his distressed and restless eyes full of tears, Krishna said: at this *inopportune* time wherefrom has this base and ignoble passion come over thee, which will be the cause of infamy, not of attaining Heaven (*i.e.* wherefrom comes this delusive passion which is even against the acquisition of Heaven.) Do not succumb to unmanliness. It does not become thee, Arise thou well-penanced, and shake off this base weakness of the heart !

[The Lord's meaning is: you are reasoning against reason, because you set up as your goal the attainment of Heaven, but are about to do that which will impede you from your object. For, *in the circumstances*, not fighting only is sinful and infamous. I attribute this sudden change in you to the weakness of the heart. These words were spoken by the Lord with a view to evoke Arjuna's sense of warlike duty, so that his martial spirit being kindled up with these words might dispell the illusion created by the overpowering and egoistic instinct of kinship affinity. But nature was too powerful, for the time being, for such short curatives and] Arjuna said, — 'Oh Madhusudan, how shall I in the battle attack with arrows Bhisma and Drona who deserve to be worshipped. [It is improper even to think of attacking these who are our grandsires and who have taught us how to fight with arrows; how shall I, then actually fight.] It is better to live by beggary in this world rather than kill such noble gurus, though they are selfishly inclined, for by slaying these *gurus*, we shall be tasting blood-stained festivities. Again we donot know which of us (the opposing armies) is greater; whether we shall conquer them or they will subdue us. But this much is clear that our opponents at this time are those by slaying whom we ourselves shall not care to live. For these reasons I am quite overcome by the passion of commiseration and am quite indecisive as to the course of action to be adopted. Therefore I ask thee to tell me the surest path to safety. I am thy disciple and so guide me at this juncture. So terrible and profound is my grief that I donot see that even the acquisition of undivided monarchy over the earth or even the sovereignty of the gods

would be able to drive away this anguish of mine. Having addressed Sri Krishna in this way, Arjuna said: Oh Rishikesh, I will not fight and then became silent. Sanjaya said:—‘Oh Bhârat (refers to Dhirtrashtra,) then Krishna, smiling, as it were, thus addressed him (Arjuna) who was grieving in the midst of the opposing armies. [It is remarkable that the second reason of social and religious sin arising from the destruction of a *kula* is not urged. Either because of Krishna’s rekindling and provocative words or because of the fact that the great warrior had retained, even in the midst of this surging conflict of his mind, power of judgment enough to realise that one’s own duty is preferable to kinsmen, that he does not allude to the deplorable consequences of the destruction of a family or *kula*, but emphasises the natural instinct of egoistic affinity as being the strongest in the human heart. Lord Krishna smiled to think that even a tried warrior like Arjuna should lose himself in grief and helplessness even in the midst of battle array. Therefore to deal at the very root of egoistic ideas such as *my gurus*, the tenets of unifying and unegoistic Atma knowledge are first advanced. After that, arguments pertaining to the subject of sin, and heaven and hell will be resorted to. Thus we see that the argument of Fundamental wisdom, the source of all principles of life is *first* proceeded with.]

#### First reason.

- (a) Grieving for those who do not deserve to be grieved for, you are uttering (seemingly) wise words. But the truly wise are those who care nought for the living or the dead [the going away or not going away of  $\text{अहं}$  = life, is quite indifferent to the wise, i. e. the transitional stage at the time of death is not a matter of serious consequence to them. The wisdom of the intellect which is according to Prikriti or forms of Mâyâ is contrasted with the knowledge of the reality of Universal Essence.] There never was a time when I was not or thou wast not, or when these kings were not, nor ever shall such a time come hereafter, when *we* shall cease to exist. [The soul whether in its universal character or in its individual character is immortal. Therefore birth and death are merely formal and not of any substantial significance.] Just as the changes of boyhood and youth affect the individual person, so does the change of body affect the soul embodied. He who is firm and steadfast will never be affected by such changes. [The change of life and death is quite unsubstantial because its

significance & efficacy to the atma is no more than what can be illustrated by the relation of the changes of the age to the individual i.e. he does not seriously take them nor is he troubled by them. But now the question arises that even if we grant that death is no substantial change to the soul, how are we to explain the reality of feeling and suffering experienced by contact of cold and hot matter (as also by piercing weapons) i. e. there must be real suffering in causing death. The answer is:] Oh Arjuna, the contacts of cold and hot matter which cause happiness and suffering are (1) confined to the senses and (2) are transitory and will come and go. They must be patiently submitted to. [The feeling of joy and suffering generated by contact of matter reaches (1) only to the extent of the senses and cannot affect the soul and (2) it is essential with the existence of the senses, as the receptivity for the same is inherent in the senses and (3) it is transitory and volatile, although inevitable. In short this also is *formal*, but as it is inevitable and inseparable from the existence of the body, it must be borne only and not cared for]. He who is not affected by these changes but is indifferent to pleasure and pain, is fit for immortality: [we should try to suffer indifferently these contacts of external matter not only because they are *unsubstantial* and *inevitable*, but also because by so doing we eventually attain salvation and immortality.]

That which *is* can, at no time, be said to be non-existent and that which *is not* can never be said to have an existence. Those who have examined the essence of things, know the real truth about both these *states* [actual destruction whether of the matter or of the spiritual Essence, if these really exist, is impossible—the apparent destruction is virtually a change of forms and appearances—for it has been recognised by the wise that that which exists, must exist eternally and that which does not exist is never actually so, even if it may seem as existing. Shloka 16 furnishes the starting point of all further development of Adhyatma in the Gita. Here it only signifies that changes of form upon an immortal and permanent element are quite insignificant as to the latter's nature and status. The comprehensive conclusions are:

(1) The Self or the Soul that pervades *all* and is said to be indestructible must be imperishable and you can never destroy this; whereas the bodies which are perishable must be annihilated in spite of all your care and caution—for the changeable forms are not real existences.

(2) Even according to the absolute idealism of Vedanta, the Spirit or the Self that is the real existence, cannot be destroyed, while the bodies that have no real existence but are mere false forms and actually non-existent, should not be cared for. For that which really does not exist will not come into existence merely through our anxious cares for its existence.

(3) Again supposing (as the Budhists believe) that all that seems to be existent is really non-existent we have no business for grieving for anything; for, in fact there is *nothing*, and all that seem to exist are only transitory appearances.

This Shloka is framed so admirably that its comprehensive import can embrace and reconcile to itself almost all the Adhyatma theories of the Universe. It would convince equally the naturalists, the idealist and even the nihilist, of the propriety of slaughter in dutious warfare, in the lights of their several theories regarding the Universe. But its primary import here (as is shown by the next 2 Shlokas) seems to have reference to the perfectly realistic view as expressed by us in (a).

Therefore know that, that which pervades and underlies all this Universe is indestructible. None can destroy that which is immortal. The bodies of the immortal and eternal one who is imperishable and immeasurable are said to be terminable and limited. Therefore do fight. [So far it was explained that change over the Atmā is immaterial, now we will see that this atma is incapable of acting or being acted upon i.e. action also is external.]

He who knows this Atma as a slayer and he who thinks that *this* is slain, both these, the slayer and the slain, are not known. Because *this* neither slays nor is slain [action of slaying originates from Prakriti and ends over the elements of Prakriti; it does not and cannot reach the Atma.]

This is never born, nor ever dies; neither can it be said that this ever *was* or *is* or *will be*, i.e., it is quite irrespective of Time limitations and has got an eternal and immortal existence. He is unborn, perpetual, eternal and ancient, and is not slain when the body is destroyed. He who knows this (Atma) as indestructible, perpetual, unborn and undiminishing, how shall he bring himself to the understanding that he is killing something (substance) [i.e. he will realise that असत् (unsubstantial) alone is killed. In short he will find that his act of killing is a nullity committed over a nullity. It is not to be taken that we accept Sri Shankaracharya's absolute idealism in its totality. We have already said that this nullity is a nullity in

contrast. The following 3 shlokas enlarge upon the same context.] As a man casting off his worn-out garments, takes new ones, even so the dweller in the body (soul) casting off worn out bodies enters into new ones. [This Sh. is an amplification of Sh. 13 and gives a parallel simile]. Weapons do not cleave him, fire does not burn him, water cannot benumb him and the wind cannot dry him up. He is uncleavable, incombustible and cannot be benumbed or dried up. He is perpetual, all pervasive stable, immovable and ancient. [This is an enlargement of Sh. 14.] In conclusion this Atma is said to be unmanifest, unthinkable, immutable. Therefore knowing *this* as such, thou shouldst not grieve.

(b) [If thou art not convinced of the argument (a) of the immortality and indestructibility of Soul, the real essence of *the man* and art disposed to believe that the body with Jiva (life) is one inseparable structure and there is no such distinct and immortal substance as soul,] and that this body is constantly born and is constantly dying as a real fact; even then thou shouldst not grieve for the following reasons:—

He who is born *must* die and he who is dead *must* be reborn [because matter is absolutely indestructible even in the perfectly material sense of a man's constitution; and thus birth and death being inevitable, it is useless to grieve for these.\* Even in the material sense of a man's constitution the Sankhya principle of evolution and devolution will hold good, and as the fundamental principle of that system, matter in its reduced and ultimately simplified form is indestructible; therefore disregarding the changing and changable evolved condition (bodily existence) we should concentrate our attention over the permanent unmanifested basis of all this evolution.] Beings are unmanifest in their origin, manifest in their midmost state; and they again become unmanifest when they are dissolved; [i. e. to say the middle and manifest condition is quite insignificant as compared with the preceding and subsequent state of immeasurable unmanifest. Note that this train of reasoning justifies the Lord's argument in the light of perfectly materialistic and unspiritualistic systems of thought. The necessity of putting forward the preceding argument (b) is immediately explained by the next following shloka which emphasises the fact that considerable divergence of opinion flows from the very nature of the Atma which so far as human mind is concerned is quite unknowable. The only description, observation, enunciation or knowledge of Him will culminate in the significant words of the Veda,—Not

\* That which cannot be cured must be endured. As there is no escape from death sooner or later, why should a man grieve for it?



so, not so': and this in my opinion is the exact import of the words:] This is not known even after one has heard of this. The description, realisation, hearing and knowing concerning Him, all partake of strangeness and amazement.\*

[ Thus taking these arguments (a) and (b) regarding the Universal essence of things, we can deduce the principle that the soul dwelling in the body as in argument (a) or the essential basis of the body viz: the matter in a reduced form as in (b) are perpetual and imperishable. Therefore none of the individuals—not even Bhishma and Drona, deserve any concern or anxiety for their manifest existence.] In conclusion the subject or essence of the body in the bodies of *all* the individuals is immortal and permanent, and therefore, considering the substance or essence of things as all in all, you need not grieve for any or all of the *individuals*. The 1st. reason ends here: This is based upon Essential Wisdom, alluded to as Sankhya. The various objections levelled against this argument, as for instance: when the material world is nothing as compared with the existence of the Atma, why should one act at all, or that when wisdom lies only in the purity and indifference of the mind or Budhi, why should not action as being quite immaterial and unnecessary, be totally renounced so as to be freed from all troubles and dilemmic situations etc. etc., will be discussed later on in their proper context. At present the Great Lord gives the very important reason based upon the considerations of one's own duty in life, and will ultimately prove that this is the only test available to an ordinary individual bound as he is with his intellectual forms of representation; and to this alone he should cling. And if for several reasons one is indecisive as to what his own duty at a particular time or particular occasion is, or when he cannot choose among several inconsistent but equally plausible courses of action each appearing to him in accordance with his duty, in that case his last resort would be the burden of the Gita song:— 'renouncing all considerations of duty, take shelter in Me alone, and I will save thee from all sin, never fear,' The great Lord who is seated in the heart of every individual and is the virtual guide of action, will move that individual to act in the right direction. These subjects

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\*Some commentators say that the word 'strange' applies to the rareness of the seer, the teller and the hearer of Atma, others hold that the word applies to the nature of the Atma. The substance is all the same and the shloka emphasises the unknowability of the Atma by human intellect. There is also a difference of opinion as regards the last line of this shloka. Some interpret the same as meaning: No one knows the Atma, and others hold that 'Some do not know Him'. In the light of the interpretation suggested above both views would appear tolerably re-concilable; for, it is not only true that only few know Him, but it is also evident that so far as human intellect is concerned no one can acquire a true knowledge of His Essence.

and the fact how Bhakti has been so gradually and artistically enthroned in the realm of other duties of life, & as to how Bhakti can lead even to the attainment of Yoga the particular subject-matter of the Gita, will be elucidated further on. Suffice it here to remark that in these times when the conception of one's own duty as specialised by his caste, culture and natural tendencies, as also the line of demarkation between the duties of different individuals, have become faint or rather wholly obliterated, how important and essential the last resource of Bhakti, pointed out by the Almighty Lord, would appear. Now let us see how the argument of one's specialised duty is proceeded with.]\*

### Second Reason.

Again looking to thine own duty thou shouldest not waver, for there is nothing more beneficial to a Kshatriya, (distinguished by the peculiarity of the Rajoguna,) than a righteous war. [In fact, conformity to one's own duty is the only safest and surest means of avoiding all pitfalls. Because all external action is overshadowed by uncertainties of its effects upon the Atma, as the fire which is enveloped in smoke, i.e. to say external action or course of action, if not espoused with the purity and equilibrium of the Budhi, is always and in all circumstances associated with vague uncertainties, however fair and plausible its external consequences might appear for the time being. (See the Theory of action p. 70.) Therefore the question whether one should prefer the duties of a Brahman to those of a Kshatriya becomes *ab initio* meaningless. But the prominent disadvantage in renouncing one's Dharma is evident, that such a person chooses a course of action which (other things being equal) is contrary to his very nature and propensities for action. There are persons who, having been born among the Shudras would fain be classed as Brahmans. But they fail to realise that merely the performance of the Brahmanical duties will not maintain the harmony of the affairs of this world; but that the existance of the Kshatriyas to ward off evil from the society in general by means of physical force, and that of the Shudras

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\*The conception of one's own duty prescribed by one's particular caste and particular nature is not based upon mere temporal and temporary considerations, but as will be clearly proved in detail later on, is founded upon the inevitable principle of Universal existence. The different castes are based upon the difference of the nature or *Prikiti* of individuals which is divisible into three qualities, *Sat* = quiescence, *Rajas* = motion and *Tamas* = degeneration; and this division or demarkation has been brought about in accordance with the aim and object of the Universal principle of preservation, sustenance and novations of the creation or Universe, which is sustained and propagated by the *harmonised* forces of these qualities. We have tried to prove this in our Theory of Action. Hence the division or allotment of duties of different castes is not created by human intellect for temporal convenience only, but goes to the very origin and preservation of the Universe and is therefore of Divine Origin, as will be clear from Sri Krishna's words, "I am the creator of the four castes. Know Me, the inactive, as even the author of that (castes). By following their own duties people attain perfection. Wherefrom (Godhead) the motive forces of mankind spring etc."

to encourage and stimulate the good and beneficial systems of the world, is as essential for the harmony of this world as that of the Brahmanas to seminate learning, wisdom and virtue. Thus there is nothing repugnant in the principles upon which the caste system was grounded, we have only properly to grasp and realise these principles; and accordingly the Lord proceeds :—] This thy specialised fighting duty, has arisen un-sought for, in the natural course of events i.e. it is not an *Arambha* or *beginning* in the strict sense of the term; and verily those Kshatryas are very happy who are face to face with such a duty: a sure passport to the entrance of heaven. [The meaning is that not only is your action in accordance with the dictates of your duty, but also there is present the most fortunate element, the pivot of all proper and untrammelling action. That is to say this war is not brought forward with any attachment or desire of the Budhi, and therefore the inclination of Budhi is quite indifferent here; and consequently equilibrium of mind (to be fully dealt with later) to which every action should be associated, has by good fortune found its *occasion* and incidence here. Thus it may safely be concluded that heaven will be the inevitable result of this battle. It has been attempted here to refute Arjuna's arguments about sin and hell, and it is shown that under the circumstances the only way to heaven is to fight, and that to retreat from the battle would surely bring to hell.] But if thou wilt not carry on this duteous warfare, then deprived of the execution of thy bounden duty and losing all reputation and honour, thou shalt eventually incur sin. [That is to say instead of being saved from sin, thou wilt on the contrary incur it and acquire infamy also, by renouncing this duteous war. The 3rd reason based upon worldly honour and reputation begins now. One ought not to confuse the essence of this reason with that which is based upon Lokasangraha (assisting the propagation of the world,) because the latter is perfectly traceable to the Universal Essence, whereas the former is that which arises from purely worldly conventionalities and moral impositions.]

### Third Reason.

Again if thou wilt not fight people will talk of thy indefacable dishonour (as a coward); and for one, held in supreme honour, infamy is far worse than death. The great charioteers that are present in the battle-field will think that from *fear* Arjuna has fled from battle (i.e. none will care to attribute these high and humane motives to thy abstention from the strife) and thus thou that was highly esteemed by them, will be lightly held. Many unbecoming words will be spoken

by thine enemies, abusing thy strength. What can be more painful than that ?”

Therefore, (to sum up the gist of all the arguments) if you are slain, you will obtain heaven, and if you are victorious, you will enjoy the earthly sovereignty. Therefore, O Arjuna, stand up with a resolute decision to fight.

[Having argued that on various considerations it is advisable to fight under the present circumstances, the Supreme Method or Device is disclosed here—rather abruptly—whereby it is possible to evade the fruits or consequences of every action ; and so the very life and force of action wherefrom it appears so frightful and hideous is utterly annihilated in its very inception and no more sedative and consolatory arguments are required after this great *key* to a man’s action in general, as well as on particular occasions, has been discovered. This is the peculiar topic of Gita teaching, as shown by the presence of the words योगशास्त्र (the Yoga Shastra) in the concluding subscription (संक्षेप) attached at the end of every chapter. This unfailing remedy (yoga) which is the surest standard as well as purgatory of a life’s conduct, in the face of which no question of sinfulness or liability to go to hell, can arise, has been rather precipitously summed up in the 38th shloka, but it is systematically developed from the 39th shloka.]

Having taken as equal, pleasure and pain, gain and loss,  
The Yoga, not an argument for action but a device or plan of safe course of conduct      victory and defeat, *then* prepare thyself for battle.  
By so doing thou shalt incur no sin. [This truth is logically established from the shloka 39 :]

This is the wisdom (or Knowledge) related to thee in accordance with the Theory of Universal Knowledge ; see the 1st reason specially (mentioned here as Sankhya). Now let us see if this knowledge can be utilised in practice by deducing some general principle or rule of conduct (*i. e.* Yoga) that may be applied universally and unmis- takably ; or in other words, now hear how it is utilised in Practice.† The knowledge and application of that Yoga principle so discernible in the Universal Essence of knowledge described above (see first argument specially), will wrest thee from the shackles forged by action. [The

\* Here ends the 3rd argument. It is doubtful whether this argument alone and unaccompanied with the other arguments can furnish sufficient motive or justification for warfare. It may be an additional incentive, no doubt, and specially to dispel the illusive clouds of Maya temporarily taking hold of man’s judgement.

† Note that in this Shloka the word Sankhya is equivalent to Essential Wisdom and not Kapil Sankhya, and the term Yoga signifies the equilibrium of the Budhi and not Karma Yoga. It is true that on some occasions the word Sankhya has been used to mean mere Sanyasa or renunciation, and Yoga as mere practice or activity. But that use is very rare and may be called incidental only.

theoretical reasonings so far propounded afford as their practical inference that particular mode of reasoning or wisdom which totally destroys the bondage of action in general. This is Yoga : the general standard of course of life. It will be easy to see here that Sâmkhya and Yoga as treated by the Bhagwadgita are not separate and competing principle ; but the one (Yoga) is the logical deduction and practical fruit of the other (Sâmkhya=Essential Wisdom). Yet this Shloka has been the stumbling block to many a commentator ; and there result such important differences of opinion as for instance :—that there are two separate and distinct rules of life ; one of Sâmkhya (theoretical) and other of Yoga (practical) which have been prescribed by the Bhagvadgita and that these two cannot be practised together in समुच्चय *i. e.* simultaneously (the reader is here referred to the theory of Shri Shankaracharya). Others hold that both these can be practised together. Some say that one is to be subordinated to the other ; others again are of opinion that the Yoga mentioned here is the Patanjali Yoga etc. etc. These differences have mostly originated from the unsatisfactory interpretation of this Shloka. But this shloka affords no appropriate occasion for any such diversity of opinion. It is true that Lord Krishna has expressly said that (see Text 3.3) there are two systems or methods of leading life in this world ; that of the Sâmkhyas turning upon Essential Wisdom or Knowledge only, and that of the Yogis which holds action as necessary. But that has quite a different significance. It occurs in connection with the discussion as to the advisability of renouncing or not renouncing external action (see Text 3.3) There it is said that it is possible to lead life both with and without external action ; and that people have followed these alternative courses at their choice. But the Yoga or Karma Yoga referred to there is not the same as is to be described here. Here the Yoga or Budhi Yoga (which is not necessarily Karma Yoga, I beg to differ from Lok. Tilak) is that essential purity, equilibrium or equanimity of the power of judgment, which is essential to the perfection and fruition of both the Sanyâs of the Sâmkhya and the activities of a Karma Yogi (as will be proved later on). Thus the Yoga to be defined here is the common element of the alternative systems above referred to. It is on this reasoning that it is said :—यं सन्यासमिति प्राहुः योगं तं विद्धि पांडवः ; एकं योगं च सांख्यं च य पश्यति स पश्यति, etc. There is no material difference between the two systems : it is only formal and pertains only to external action. This Yoga is properly defined in verse 48, although the description of its merits follows immediately.\*]

\* The words एव and इमान् in this verse refer to one and the same conception although in its theoretical and practical aspects severally.

## The Merits of Yoga.

Here the order of gradual development is not broken. Neither (a) once begun, can any impeding force interfere. Even a little will continue automatically, by force of the law of action great fear. [The most important truth regarding the law of automatic development is pointed out here. Just as external action with desire and aim, goes on multiplying even so the Budhi's action of renunciation of desire and attachment, once initiated, must regularly develop and multiply i. e., there is no degeneration of the regular development (अभिक्रमनाशोनास्ति). Again there is no obstructive force प्रत्यवाय, because the accumulated and accumulating force of *desired* action (which is ever conflicting against this undesired or *desireless* Yoga Budhi) will find itself in course of time, even after many births, overbalanced or rather overpowered by its antagonistic but parallelly accumulating force of the unattachment Budhi Yoga,; and thus in the long run action with a desire for fruit, will be subdued and the man will attain Moksha or Nirvāna. Note that in this shloka Arjuna's objection contained in Sh. 37 Chap. 6 has been anticipated]

The determinate reason or the power of judgment is guided here (b) Its facility, un- (in Yoga) by one principle, whereas many and unbounded mistakability and permanent goal. are the paths of the reasons and judgments of those who possess an undetermined i. e., not determined by reference to this one standard or principle power of judgment. [As the judgment in Yoga is guided by one never-failing and all-prevailing criterion, therefore there is no fear or danger of being misguided by means of a wrong choice out of multifarious ways. This principle (criterion) aims over and above the goals of heaven etc. held out by the Vedas and is thus in perfect touch with the regions of Nishtraigunya (beyond the three qualities) salvation, and consequently secures permanent happiness, as is duly enlarged in Shlokas 42 to 42 :]\*

Oh, Arjuna, it is very plausibly uttered by those who are unwise, full of desire, have heaven as their ultimate goal and quote the *litera Scripta* of the Vedas (in their support) that "there is nothing but this (the attainment of the enjoyment of heaven)." But this plausible argument, (which does not look beyond heaven) based as it is upon the tendency of the enjoyment of pleasures and opulence, necessitates the performance

\* The following is the prose order of these Shlokas :— हे पार्थ ! अविपश्चितः कामात्मानः स्वर्गपराः नान्यदस्तांति वारिणः वेदवादादराताः, यस्मिन्मः—'भोगैश्वर्यं गतिं प्रति क्रिया विशेषबहुला, ३३ मकर्मफलप्रदानं, पुष्पिताम् वाचं प्रवदन्ति । तयापहृतचेतसाम्, भोगैश्वर्यप्रसक्तानाम् व्यवसायात्मिका बुद्धिः समाधौ न विधियते ॥

of various rites and functions which (owing to the force of the law of action) inevitably result in allotting to them births and fruits of action (in accordance with their previously performed rites and actions). Those who are bewildered by this plausible argument and are totally absorbed in the sugared thoughts of enjoyment and magnificence, they are incapable of fixing their capacity of judgment in Samâdhi or equilibrium. Therefore let us soar high over the objects of Veda and let us there find a standard which will not be subject to the fluctuations of the multiplicity of desires. The scope and province of the Vedas is embraced by the 3 gunas or attributes. You should go above these 3 attributes *i. e.*, beyond the reach of the pairs of opposites and keep yourself ever steadfast in purity and equanimity not even very much anxious for the success of your efforts or practice towards the attainment of equanimity of mind, always resting in the Self. [The point is that we should not be anxious about or inclined towards *anything* in particular]

[Now it might be urged that although by rising above the aims and objects held out by the Vedas, we might secure one principle or standard of action in life, yet it is doubtful whether we may not gain by this principle even as much as we acquire and enjoy by the rites and ceremonies of the Vedas (performed with an aim) or in other words, it might be said that things done with an object in view bring *some* happiness, but what is done without aim cannot be expected to bring anything; and little happiness is better than nothing. This argument will be fully answered later, when it will be proved that the *nothing* or non-imaginable happiness of Yoga far exceeds and excels the Prâkratic or conscious happiness held out by heaven. But in the next Shloka this argument is set aside by saying that just as unlimited store of water satiates all craving for it, even so the acquisition of the equanimity Yoga produces a happiness which destroys the general essence of the craving for all worldly happiness, in so much so that as contrasted with the equanimity and Atma Yoga State, conditions of worldly pleasure and joy seem as unnecessary burdens] Thus when there appears water, all round, the limited stores of water have little or no use at all. In the same way the Brahman who has gained a balance of mind by means of the Yoga or equanimity of (निर्द्वैत) Budhi, has little or no concern with the objects of the Karma Kandas of the Vedas. [For him real happiness consists in the enjoyment of the attachment of his Budhi with the Self and not in the pleasures of the senses. The pleasures of the Budhi are greater than the pleasures of the senses].

It is fallen to your lot to perform actions, but you have no concern with the fruits or consequences of these actions. Therefore do not desire, or be the cause of (creating and then suffering from) the fruits of action. Neither should you entertain any attachment for inaction. [This (47th) Shloka is full of significant import. Fully concentrate your mind on the conception of the Universal essence of things (vide Introduction Chapter I & II) and then try to grasp its meaning. You *i. e.*, Jivatma (the conditioned soul) as the substratum of the material Prakrit body, share in or, rather more precisely, afford the support for the activities of the gunas of the Prakriti. Therefore you have a concern in the activities of the body. But you are simply an assister and foundation, for those actions in their substance do not flow from your Nature or Essence (which is Nirguna and hence free from the inherence of the germs of activity) but spring from the nature of the Trigunâtmak Prakriti which constitutes your body, mind and Buddhi. The action and its consequences partake of the inanimate nature of the Prakriti of which they are the off-spring. In themselves they have not got the power to cling to anything; but after raging round in their blind fury over the basis (Prakriti) from which they spring, they are bound to exhaust and lose their force in the midst of their parent elements. Hence we see that in the first place there is no such thing as the fruit of action. It is an imaginary creation of the essentially Nirguna Jiva. In the second place, after creating this imaginary fruit of action the Atma (or Jiva) through the force of its egoistic Ahankâr (another demi-imaginary force generated by the contact of the matter with the Spirit) appropriates them as its own. Thus it is seen that the existence of the fruits (namely in the light of good and bad :— of course in the sphere of Prakriti every external action of a man has got its precedent as well as consequent links and the latter may be called its fruit, but it is incapable of affecting or being enjoyed by the Atma \* unless and until it is raised to the dignity of "my fruit of action," by the infusion into it of the clinging elements of goodness and badness generated by the attachment to or appropriation of the same by the Atma. The fruit of action is due to the appropriation or rather misappropriation by the Atma of that which truly belongs to Prakriti only. The egoistic conception *i. e.* Ahankâr refers to the group of the elements of Prakriti. In fact it does not comprise the fundamental Essence which in its nature is one and indivisible. But the sustaining Essential Element in man, on

\* Note that no particular distinction between the Jiva and the Essential Atma is signified here by the use of the word Atma.



account of its close contact and sympathetic affinity with that group of Prākritic or physical elements which it sustains, appropriates this Ahankār to itself; and having taken this false step, it projects the power of suffering or feeling) which, by the by, is generated by the contact of the Spirit with matter, and does not essentially belong to *either*) towards the inanimate causal links of non-sentient Prakriti; and thus frames a binding link between itself & these *jar* fruits of Prakriti, and consequently it finds Itself *inseparable* from the fetters created by itself.]

[Therefore, it is clear that the Atma or jivātma has only so much connection with the actions of the body, mind and Budhi, that without Its conformation and support there can be no Pravriti (tendency) of any action : यत्तः प्रवृत्तिर्भूतानां येन सर्वमिदं ततं etc ; but beyond that it has no concern or affinity with the consequences or fruits of action and the relation of Atma to the fruits of action is imaginary Yet this imaginary relation *does exist* for the purpose of troubling the soul, just as the imaginary idea of the existence of a serpent in a rope does exist so far as to trouble the poor beholder. Out this relation with the sword of Asanga or indifference to all the activities and the so called inactivities (because real inactivity there is not : to be proved later) of life.]\*

Thus from the foregoing exposition, it will not be very difficult to learn that this shloka comprises the fundamental reasonings which establish the great principle of equanimity or indifference which forms the Essence of Yoga, and which is very simply but concisely defined in the next Shloka, which proceeds:] Perform thy actions, having  
 Definition of Yoga: established thyself in Yoga, renouncing all attachment,  
 Yoga is called  
 Equanimity and regarding success and failure (in anything) as equal  
 and indifferently : Equanimity is called Yoga. समत्वं योग उच्यते.

As an injunction to action has been found in this Shloka, therefore some writers have inferred that *karma* or action is an essential element of Yoga and that the Bhagavadgita is a Karma-Yoga-Shāshtra (a science on Action). The student is here referred to the Gita Rahasya of Lok. Tilak. But I maintain that although action is preferred to inaction in the Bhagavadgita and is justified on the grounds of Loksangreh, Yajnya, etc. see later on, but it is not an *essential* or necessary element of the Yoga of

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\* The reason why one should not attach oneself to inaction will be made clearer further; suffice it to say here that he who is attached to inaction is sure to be born in some decrepit and degenerate मूढ form. Because attachment to inaction signifies intellectual activity (of Budhi) and physical inactivity; and it will be shown that the inactivity of the Budhi (which is = अज्ञ) produces *Satwa*, the quality of regeneration: while physical inactivity with restless mind or Budhi [because mind is bound to be restless in spite of the suspension of physical action unless specially regulated by the balance of the Budhi or determinate reason] produces the attribute of *Tamas* viz the darkness of ignorance.

Bhagvadgita; for Yoga refers pre-eminently in the *first place* to the purity and unwavering equilibrium and steadfastness of the Budhi. Action and inaction are regarded as indifferently equal i.e. so far as their external appearances go, a Yogi does not love action nor does he shun inaction: to him both are equal. Therefore action is not a logical *differentia* of Yoga, but Yoga is that particular condition of the intellect or Budhi under which the performance of *any* action is safe. Thus yoga is essential for action, but action is not essential to Yoga. (See shloka 50 infra.) Hence we conclude that the Yoga which is a safe guide for all action consists in the समत्वं equilibrium of Budhi, the power of judgement.]

Arjuna! action, if kept asunder and aloof from (i.e. not associated with) the Budhi Yoga (above defined) is not proper. Therefore If action is not performed in accordance with Yoga, it is undesirable and improper. take shelter under the (purity and equilibrium of) Budhi, for those who desire the fruits of action i.e. those who are attached to the fruits of action, are pitiable.

[This Shloka emphasises the association or presence of समबुद्धि or equanimity with each and every action and lays down that this Budhi is an essential thing, while action not governed by this Budhi Yoga is undesirable. Thus we see that the Supreme importance of Budhi is very laudably enjoined, while action *in itself* is deprecated; and this accounts for the not unnatural and unreasonable question put forward by Arjuna at the opening of the 3rd Chapter:—‘If in your opinion Budhi is superior to action etc.]

One who is possessed of this समबुद्धि equilibrium Yoga, he casts away (from his Self) all his good and bad deeds. Therefore the consequences of the association of Budhi Yoga, with action, or the result of acting with pure Budhi. fore have resort to Yoga; because Yoga is safety in action [i.e., Yoga secures safety or unquestionability in the performance of action. Thus the practical result of Yoga is the destruction of all fruits of action.]\*

[Some writers have chosen to interpret the words योगः कुर्मसुकौशलम् as meaning: Yoga is the skill or dexterity in actions i.e., the thing which you call Yoga is equivalent to skill fullness in action; and thus they say, see Shloka 49 at the end supra, that action is an essential factor of Yoga. But that is not a natural interpretation. The natural interpretation which will fully fit in with the context is:—Yoga (as defined above) imparts safety in the performance of action. Suppose what these writers propose is true, then their meaning comes to this.

\* Always remember that ‘fruits’ signifies that clinging essence of goodness and badness appropriated by the Self and scented or imagined by it, in the mere likes and dislikes created by the contact of matter with the senses and these likes and dislikes are primarily confined to the material elements and do not reach the Pure Self.

What you call Yoga is skillfulness in action. I say this is no definition; because the question remains: *What kind of Skillfulness?* If it is said that this skillfulness has been already defined in Shloka 48; then this sort of a round about definition in addition to being peculiar and unsystematic, involves the defect of a definition in circle—a great logical fallacy. Again what is the use of putting in a fragmentary and detached portion of the definition of Yoga, abruptly after a context which does not logically require it in harmonious complement. You will see that the two statements are rather irreconcilable and not supplementary:—(1) one with equilibrium of Budhi escapes good and bad action; therefore adopt that Budhi and (2) the skillfulness in action is Yoga or *that Budhi*. Our interpretation (of the second portion) naturally harmonises the context of the whole Shloka and also connects this Shloka with the following one:—]

Those possessed of Budhi Yoga, having abandoned the fruits produced by action, and thus attaining salvation from the bondage of births, attain to the blissful region of Moksha [what the *form* of this Moksha is will be dealt with later. In the following two Shlokas the *time* when this Budhi is acquired, is described]. When your Budhi shall overstep the bonds of delusion, then you will rise above (*i. e.*, become indifferent to what has been heard and what is worth hearing. [That is to say, when you will have realised that all that you appropriate as your own is merely imaginary and delusive and does not belong to the Essence of the Atma, then you can feel no longer any attachment for what words have described or will describe.] When your Budhi, bewilderingly wavering by the various attractions held out by the Vedas, shall stand immovable and perfectly balanced, then will you attain to Yoga. [Thus the 3 stages:—

- (1) Removal of the delusion by gyan which will result in:—
- (2) Indifference to the attractions of matter as being quite alien.
- (3) That indifference will prepare the way for acquiring unshakable steadfastness of the equanimity of Budhi which is Yoga.

8] [Now Arjuna wants to know, naturally enough, the description of the state of a man who has attained Yoga Budhi, and accordingly he says:] How do you describe one whose Budhi is settled and immovable and is fixed in equilibrium: how does such a person स्थित बुद्धि speak, stay and move? The Lord replies:—Oh, Arjuna, when one abandons all the desires of the mind and is satisfied within himself with the knowledge of the Self, then is he called स्थितधी well established in wisdom.

[The first essential attribute of the स्थितधी or well-balanced is that he does not allow attachment which is the function of the mind to reach to his ego or Atma. The *Manas* or mind is sure to desire this or that thing of the objective world, but the Yogi (i. e., the स्थितधी) controls these desires of the mind and does not allow them to infect his Self]. (१)

Again, he is not perturbed in mind when faced to pain and feels no more temptation in pleasures, void of all attachment, fear, and anger, he is called established in judgment: a sage. [Here note that he must *feel* pleasure and pain, but he has no attachment or hatred for them and to him both are equal. Engrossment, fear and anger are the results of the egoistic attachment of the Atma to the machinations of the Prakrati. They have no separate real existence.] He who is on every side without attachment; whatsoever befalling him whether fair or foul, is neither loved nor hated by him, the understanding (judgment) of such a man is well-balanced. When like a tortoise who contracts his limbs on all sides, he draws away his senses from the objects of their enjoyment, then his Budhi is said to be settled.\*

[Although] by means of the absolute abstinence from the objects of the senses, no more desire for these objects remains, and also after realising the supreme attributeless Self (which is void of all attachment) even *such* (निराहार) a man's tendency to appropriate or find relish in such objects, receives a set-back [but this is very difficult and onerous in practice; for,] in spite of all efforts and contrivances the excited and overbearing senses (this strength is so very overpowering) carry away by force even the mind of a wise man. [That is to say absolute control and inactivity of the senses is impracticable even for the wise. Then what should be done? The answer is. Having *regulated* (and not stifled) all these senses, let him stay, balanced in Yoga, with thoughts concentrated in Me. (=Atma). There is no doubt that he who keeps a control (not necessarily of restraining their total action) over the senses, will have a settled Budhi.]

[Next the real origin and gradual development of the delusive power of attachment is described in Sh. 62 and 63 and then the remedy for the trouble is described in Sh. 64 and 65:] Man, musing over the objects of senses, conceives an attachment or love for them; from attachment arises

(i) He (i. e., his Self) leaves these desires of the mind, but to say that the desires of the mind are absolutely destructible even while the mind is alive, is incorrect because to desire is inherent in the faculty we call mind. Thus the attachment or inclination of a Yogi is confined to his Self or Atma.

\* The above description of an *Sthit Prajnya* and specially as much as is depicted in Shloka (58) tends to give an idea that the Yoga or condition of equilibrium necessitates total annihilation of action by suspending it through a thorough check over the senses. Therefore the Lord rectifies this impression by the following Shloka.

the desire and from desire (as there are obstacles that always arise in the way of the fulfilment of a desire) anger comes forth. [Anger in its essence is a struggle of the power of the elements to have their way and to displace the opposing forces; but with the contact of the engrossing Jivatma, it generates the trouble in feeling]. From Anger is produced delusion or paralysis of the faculty of understanding, and from this paralysis arises confusion in memory (or the reservoir of the Budhi's treasured-up ideas); confusion in memory creates a havoc in Budhi itself; and when reason or Budhi is thus paralysed, then every thing is lost and the man himself perishes. [Here carefully mark that in these two preceding Shlokas, everything leading to the downfall of the Jivatma, has been accomplished *within* the sphere of Budhi or mental activity, without any help from external action. This shows that external action is absolutely unnecessary and immaterial in connection with the salvation of the soul; and consequently in the attainment of Yoga which is a means to that end. How can one safeguard against this peril? The answer is.] Enjoying the objects of the senses (instead of only musing over them, with the senses freed from the tendencies of attraction and repulsion; he who has a regulated self, attains the bliss of self-satisfaction. [Enjoy the objects of the senses, although with a moderation and self-restraint, so that the tumult of the overbearing power of the senses may be spent in its force, and thus the agitation of the mind may be lessened. But do not allow your Budhi or rather the self which is above the Budhi, to *appropriate* this enjoyment: *i.e.* do not be happy in the presence of this enjoyment and unhappy in the absence of it. The great truth is: One is bound to desire for the object of senses and feel pleasure in their enjoyment. But this desire and feeling of pleasure must be kept *poised* over the mental faculties, to which alone it is really confined, and must not be allowed to *sink deep* and thus leave a clinging impression upon the mental frame, *reaching thereby* to the domains of the Atma, which encircles and supports the elements of the mental constitution. Now this power of warding off the piercing tendencies of pleasure and pain must be derived from Atma, *with the help* of the well-balanced determinate reason or power of judgment: The curiosity is that the same element (Atma) which is liable to be impressed with the attractive forces of mental activities, must find *in itself* power to keep aloof from the trammels of this attractive force. Note how essential it is fully to comprehend this subtle truth and how often the words, 'in the self, by the self' आत्मन्येवात्मना are repeated in the Bhagvadgita.]

On the acquisition of this bliss or buoyancy of self-satisfaction, the man loses all his pains; and from this bliss or buoyancy of the mind,

the Budhi or power of judgment soon attains equilibrium *i.e.* is freed from the confusions of memory स्मृति विभ्रमः [We have shown in the two preceding Shlokas that Prasanna Budhi is brought about by Yoga, because unattachmont and indifference are the essential elements of the impartially regarding Yoga.] Without Yoga *i.e.* equanimity there is no Prasanna or blissful Budhi; and also without Yoga there is no Bhāvanā: unwavering receptibility of the knowledge of the Atma. And untill this knowledge is fully and indelibly imprinted in the Budhi, there will be no peace and without peace of mind there can be no happiness. [Thus it is seen how Yoga is the purifier of the Budhi and how it makes the latter fit for permanent happiness. Now in Shlokas 67 and 68, the secret of success of Yoga is pointed out by alluding to the root cause of all evil; 'as the mind conforms with senses in their actions etc.]. The fact that the mind feels interested in the activities of the senses is, the root cause why the power of judgment is baffled. This interestedness of the mind upsets the equilibrium of the Budhi, just as a gust of the wind, carries away the boat poised on the waves.\*

Therefore, oh, mighty armed! He whose senses are on all sides well-preserved from (the contact of the desire for) the objects of the senses; such a man attains equilibrium of the Budhi. [In the following Shlokas the condition of the equilibrium Yoga of mind is yet further explained:]

The Sanyami *i.e.* one who has well-regulated the senses; neglects and is quite indifferent to the form of external action and its consequences, while other people attach all importance to this action and its consequences. This is the way of the common people, but is night to the wise. Again to a Sanyami the activities of the Budhi with reference to its attachment and engrossment with the objects of external action is of very serious importance. [He is ever alive and alert to this pernicious tendency;] but on the contrary, the ordinary run of mankind, is quite oblivious of this great factor and is totally absorbed in the external action and its consequences upon the elements of Prakriti. They never realise that there is a being in them which ought not to be allowed to take interest in the activities of their material elements. See Chapter 18, 30. and also Chapter 15, 70 & 11. (Constantly) being filled with the waters of various streams (and yet) immovable and steadfast is the ocean: the constant entrance of various rivers does not cause fluctuation in its serenity. Even so a man who like the ocean is calm and indifferent to the desires of his mind and activities of his senses [that tumultuously play within and around him and cares not a bit what way they go or

\*Note: that to feel interested and attached is different from desiring which is the natural function of the mind.

wherein they result, so far as they are not against his principle of action,] attains to perfect peace; but not one who relishes the desires of the senses\*

The person who leaving aside all desires, leads a life of unattachment free from all selfish and egoistic tendencies, such a person attains peace.

Arjuna, this is the staying in the position of Brahma, the Universal Essence of things : having attained to it none is bewildered. Resting firm in this position even at the time of death one reaches the real essence of things.(i)

[ So far, from Shloka 39., the general impression created is that purity and balance of mind is of supreme importance in life ; action or physical action is of secondary or no importance ( as viewed from the point of view of Yoga Budhi ) and one may or may not perform it indifferently. Although there are solitary references such as 'perform thy-action steadfast in Yoga' ... and 'Thy concern is with action only...etc, but these are all incidental and only a kind of *obiter dicta* in connection with the establishment of the theory of the Yoga Budhi. Of course there is a very significant allusion 'Having enjoyed the objects of the senses by the senses..... shloka 68' but all this is not impressive enough to bring home to the hearer, that although purity of Budhi is the essential thing and action in contrast with it quite unimportant, yet in spite of its comparative insignificance and unessentialism, action *must* be performed. It is true that prior to S. 39 it had been declared that one should act with regard to one's duty स्वधर्म but it remains yet to be demonstrated why this performance of action should be *essential* in the very nature of things: in other words, it remains to be explained that the principle of the performing of Swadharma is referrable to, and derivable from, the very essence of the principle of the Universal Existence.

Therefore it is clear that Arjuna's objection advanced at the opening of the 3rd chapter : 'if mind or Budhi be the chief thing to reckon with and physical or external action as nothing (in your opinion) then why do you induce me to a most hideous kind of action': war against the kindred; is not only natural but reasonable also. Hence from the next chapter begins the decisive and irrebuttable establishment of the necessity and importance of action : which although not an essential element, is yet *necessary* to be performed under the auspices of the purifying Yoga.]

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\* Note carefully that there is a desire of the mind and senses and a relishing or appropriating tendency of the Jivatma. Keep these separate : This is unattachment and indifference, which results from regarding everything equal i. e. Yoga.

(i) One who has attained to this situation of equilibrium and indifference, he is not bewildered even at the time of death i. e. (1) the acquisition of this state of Budhi even at point of death, saves the soul, as the last impressions at the time of departure are of material importance to the soul and form the germs of future life and actions, and (2) if once acquired, this state will continue to exist and its retention will not be effaced even by the agonising pains and perturbations of the critical hour of death : In both respects its importance is evident.

## CHAPTER III.

### THE JUSTIFICATION OF ACTION WITH YOGA.

Arjuna said,—If in your opinion Budhi or Sama Budhi is greater than action, then why do you employ me in this terrible action (battle.) By means of equivocal words, you seem as if to confuse my mind. Therefore tell me *one* thing decisively with the help of which I may attain to bliss and welfare. The Lord Krishna replies,—In this world there are two modes or systems of leading life as described by Me in bye-gone ages. The Sankhyas lead their lives by yoga with gnyan only, and the Karma Yogis associate action also with yoga and ज्ञान. [The great Lord, without expressly asserting that Karma Yoga is preferable to Gyan Yoga, proceeds to point out that Budhi Yoga being the essential feature of both the above mentioned systems while action or inaction being indifferent, it follows that one who associates himself with action along with the yoga, is doing no harm. Because if a thing is immaterial in certain connection, its adoption or rejection are of equal and indifferent efficacy. Therefore why should a man not perform action, if on *other* grounds, the performing of action is proved to be not only essential but also advisable. Hence the *necessity* and *utility* of action is fully established in the following verses which constitute the principal reasons for not giving up action.]

#### First Reason.

[We have seen in connection with the discussion of the Budhi Yoga  
Even in the Sankhya system (see supra p. 106) that physical or external action is renunciation of quite immaterial so far as the theories of heaven and hell action is not essential. (पाप and पुन्य) are concerned and that the same is the case in the matter of suffering the fruits of action and in the continuation of births and rebirths. Therefore] ‘by not beginning an action (physical) no one can attain immunity from the laws of action.’ [Because the Karm that binds is not that of body, but consists in the functions of the Mind and Budhi. Not only so, but it is also a fact] that by avoiding all action, one cannot even attain perfection in the acquisition of that knowledge [ज्ञान] which is essential in the Sankhya system, *i. e.*, to say even in the Sankhya (1) absence of action is not absolutely and essentially necessary and (2) presence of some action is necessary to attain purity of mind and Budhi. Mark that the Lord does not mean that after the acquisition of jnyân, action is necessary at all times and under all condi-



tions. He does not deny that a Sāṅkhya system the sole aim of which is to acquire real knowledge and which absolutely abandons action *after* that acquisition, is perfectly tenable and does result in-Moksha. The real import of the Lord here is that it is not the fact of the renunciation of action that imparts to Sāṅkhya the capacity to gain salvation and therefore it was not essential for that system not to include action in its province; and in the previous stages of the acquisition of Sāṅkhya Budhi, physical action to gain the purity of the mind, is prescribed even by that system.]

### Second Reason.

Very often in trying to stifle physical action, one inevitably falls into the activities of the mental attraction for that Karma; because the Prakriti can not stop even for a moment. It is therefore desirable that he should engage in action taking care of the purity of his Budhi.

'No body can remain quite inactive even for an instant, for helplessly is every one driven to action by the force of the qualities born of Prakriti or Nature. [Where there is guna action is sure to follow, because the guna must manifest and the manifestation of the guna is action. Therefore in the very nature of things, the attributes of Prakriti and their action are inseparable. In the following Shloka it has been shown that if you will check the manifestation of the gunas through your Mind and Budhi, then you will produce a worse result, for that (Budhi) which was required to remain the purest is worse spoiled: action lies hidden in the germ of the elements of Prakriti. You can get rid of it only by annihilating totally (which is nearly impossible for a living being) the force of this constituting element of your body, i.e. Budhi. He who, having constrained the active senses, indulges in the activities of the mind, thinking of the objects of the senses, that bewildered man is creating sin for himself. But he who having regulated the senses with the help of his mind, begins the yoga of action with his senses of action unengrossed, such a person is better (than that described in the previous Shloka.)

### Third Reason.

'Therefore appoint some action for yourself, for action is preferable to inaction (as said above) and because without performing some action you cannot fulfil your usual wants of life, essential for the maintenance of your being.

Action is inevitable, because (a) Some action is necessary for the maintenance of life.

[9-19]

(b) 'Only that action which cannot fall into the Category of yajñaya (यज्ञ), binds the performer with itself. Therefore, Arjuna, perform thy action with that object (i.e., for यज्ञ) and even that without attachment. [This is a very important Shloka and the gist of the essentiality of action as well

Action springs from the very nature of Brahma and is essential for the preservation of the whole Universe.

as the distinguishing features of an action (कार्य कर्म) worth performing, are compressed herein. i) Action in the conception of यज्ञ or Divine or universal duty, sustains and regulates the relations of the individual with the external world, and as a manifestation of the harmonising and sustaining law of the Universe; it ought to be respected and adhered to.]

Having manifested mankind together with the duty of sacrifice the Lord of creation said: "With the help of this यज्ञ propagate your race, and be this to you the giver of desires. [The creation of the Universe was accompanied by an activity of regulation and preservation. Man also was assigned his share of that activity which was ordained to be displayed in the forms of the duties of sacrifice, which did not necessarily consist only in the performance of Havana etc. but implies a general assistance and acceleration of the powers of the elements, so that these powers in their stimulated and developed form might redound to the utility of mankind, the sacrificer. ] (ii)

With this यज्ञ you may nourish the Deities of Elements and those Deities may nourish you in turn). Thus nourishing each other (mutually) ye shall gain the highest good. [देवाः=the active manifestations of the powers of nature, which both underlie and respond to the actions of man, the words: परस्परं भावयन्त signify the great principle of reciprocity in nature.]

(Moved to action by the reciprocative force of your यज्ञ action) the deities shall bestow upon you the enjoyment of the objects of your desire. He who appropriates to himself only (without returning a due portion from it) the gifts of nature, his selfish act is no better than that of a thief. [He who does not contribute to this beneficial and harmonious mutuality of assistance, but simply enjoys the fruits of nature is no better than a sinner. (iii)] [The meaning is that if, becoming a Sanyâsi you will eat your food and remain idle, not contributing towards the production of it or if you will enjoy the protection from others, without repaying their labour, you will be committing a passive sin.] Those who appropriate to their use, only the relics or remains of their sacrificial duties, they are saved from all inequities. Those who exert

(i) The reader is here specially recommended to read our theory of action. Introduction, chapter III.

(ii) Note also that the idea of self-sacrifice or of imposition of certain privations upon one's self is also implied in the conception of the duty of Sacrifice or यज्ञ (See Chapter 4-25-30.)

(iii) The universal regulation and preservation of the world is carried on and maintained by the active display of energy; and the energy in men strives to co-operate with the energy in elements and the great plan of the Universe is wrought out in pursuance of the co-operative action of the respective energies.

only in procuring their selfish objects, they are (so to say) appropriating sin itself. [A man should have for his personal enjoyment what accrues to him in the due discharge of his duties in general (*i. e.*, the duties of responding to the call of his स्वधर्म which is established with a view to the convenient discharge of the mutual and reciprocative duties) without detriment to the interest of the Society and laws of nature.] Those who do not act in the harmonious plan, but are ready to utilise the fruits of the combined exertions of nature and other men, are running towards sin and sorrow. [That is to say unilateral action is sure to spoil and enrust with तम the inactive part of a complete and reciprocative whole.] From food creatures become, and from rain comes the production of food and rain proceeds from sacrifice and sacrifice arises from action. [Man's constitution is developed by the food-stuff supplied by external nature, but external nature wants the co-operation of a man to furnish this food stuff.]\*

[Thus] know that action is the manifestation of Brahman (the Essence of the Universe—the Real Self as comprising the Prakṛiti not necessarily Prakṛiti only, as Mr. Tilak seems to hold). It is the due emanation of the immutable Brahman. Therefore it is that the omnipresent ब्रह्म perpetually rests in the manifestation of the law of यज्ञ or natural and approved action; [*i. e.* the Essence of Brahma is ever visible through the law of यज्ञ action. He who does not follow this round of reciprocal action, he (as pointed out in S. 5 & 13) leads a useless life of sin and sensuality. [So far we have seen why it is essential to act; but yet it might be urged that as there is the incidental danger of attachment to the fruits or objects of action in every action (see our theory of action p. 76) therefore we may yet hesitate to have recourse to action and try to evade it somehow or other. The answer is.] Again, He who is absorbed in Self alone and is fully satisfied and consoled in the Self, it cannot be said that 'he' does something because the action is that of nature or Prakṛiti. Here (in this world) such a man has no (personal or egoistic) *object* for his action, nor has he any interest (selfish) in inactivity. Neither does he look to any personal gain from anybody (*i. e.*, by the entire absorption into the Self all his selfish *objects* which we have shown to be the root cause of all evil see, Theory of Action p. 66 are destroyed). Therefore, quite unengrossed (in action) perform the

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\* It is believed that the ceremony of sacrifice will accelerate the action of the elements in bringing down rains. अग्नौ प्रारता ऋतिस्सम्यग्गदित्यमुपतिष्ठते । अदित्याज्जायते ऋषि ऋषे रश्मि ततः प्रज्जाः See Gita पैपाच भाष्य p. 57. The आहुति of हवन् strengthens the अग्नि तस्य which by its particular manifestation as the sun, helps to bring the waters of the ocean.

action which it is thy duty to perform. Because he who acts without attachment, is sure to attain to the Supreme. [Unattachment will save him from the selfish objects which lie at the root of all evil or fruit of action. Having advocated the reasons that establish the essentiality and inevitability of action, and having pointed out the remedy by which the *inherent* defects of action may be cured, (योगःकर्मसुकौशलम्) the Lord proceeds with another very important reason, which shows the *desirability* of the performance of action, and this desirability is deducible from the nature of the Supreme Divine action of adjustment and illustration.\*]

#### Fourth Reason.

Having regard to the welfare of the world, you should perform action. Janaka and others indeed attained to perfection by (or with) action, [by action in this world only, and with action in both the worlds. Karma Yoga is not impracticable as there are already examples of those who perfected it.]

Perform action for the sake of Lakṣaṁgraha or maintenance of salutary and harmonious relations among mankind.

The rule is that whatsoever a great man does, that other men also do, the standard that he sets up, by that the people go. There is no duty even in the 3 worlds, Oh Pārtha, for me to perform nor do I stand in want of anything which I have not already acquired. I only engage in action (not because I am bound or have any personal motive, but simply) because if I do not engage in action, with sloth men all round would follow my path. (†) If I do not act, these worlds would fall into ruin, and I should be the author of confusion of castes, and thus destroy these creatures [Note that this action of the Over Lord is over and above the Universal action of preservation through the force of the cosmic elements; It has its reference to the activities of sentient beings; and it is in this sense that the Lord says that चातुर्वर्ण्यं मया सृष्टं गुण कर्म विभागशः । तस्य कर्तारमपि मा विद्वद्यः कर्तारमव्ययम् ॥ This the Lord effects by His special manifestation through a material form, mostly human, which is the particular vehicle for His emanation in contrast to other objects and it is on this ground that the theory of Avatāra is justifiable. An avatar, over and above the regulative force of the

\* There is a distinction between the Divine action which manifests in the preservation and sustenance of all universe through force of Universal-action (see the Theory of Action) and the emanating of the Divine Spirit in the conception of अवतार. The latter is a particular manifestation with a particular result, remarkable specially in the sphere of the animate and sentient creation.

(†) Your Atma is of my nature, therefore this individual spirit in man, must act in harmony with the Universal Spirit from whom it is not separate; i. e. if I by means of an Avatar do not show to people that even I do not like inactivity and act though without partial object, these people will also become inactive.

cosmic elements, is an additional desideratum to regulate and adjust the indefinite tendencies of mankind.] (Therefore) just as the unwise (not wise in the *Ātmata*tiwa, although they may be well up in the handling of worldly affairs) act from *attachment* to action, so should, O Bhārat, the wise act *without attachment*, with a view to the welfare and harmony of the world. The wise should not unsettle the minds of the unwise who are attached to action (by inaction), but they should encourage all action, by themselves performing action, under the auspices of the *Budhi* Yoga. [For the reason why confusion will be the result of checking all action see *Theory of Action* p. 72]

All actions are wrought by the qualities of nature or *Prikrīti*. But the self or *atmā* deluded by egoism thinks, - 'I am the doer'. [The real actor is *Prikrīti*, but man by delusion misappropriates them to his self.] But he who knows the essence of the classifications and inter-relations of the *gunas* and *karma* (*karma* is nothing but the actual manifestation or realisation of the latent qualities or *gunas* of the matter), he realising that the several *gunas* act and react towards each other, does not concern himself with this inanimate activity of the matter which in reality does not belong to his self. But those who are deluded by the attributes or *gunas* of the *Prikrīti* they are engrossed in the action of these qualities. Let not the man of perfect knowledge unsettle (the minds of) these low people whose knowledge is imperfect. [Note the importance of the first word 'नयि' in the next *śloka*, in summing up the injunction to fight, the Lord having in His mind the supreme necessity for *भक्ति*, (see the *Theory of Action* p. 81) herefrom introduces this new element and gradually developing it establishes its predominant importance in the end, see chapter 18.66.] Therefore surrendering all action to me, with full thoughts of the relation of the self to the matter, freed from hope and egoism, do thou fight without anxiety and unperturbed !

Those who will follow this teaching of mine, with faith and without deprecating it, even they shall be freed from the bonds of action. [This teaching is meant for all, and not only for thee, the principles being of general application. Remember here that the substance of *Gita* teaching has been already narrated; what is to follow is the further expansion and elucidation of the same.] Those who adversely criticising this teaching, do not follow it, know thou that they are doomed to destruction, void of all knowledge and wisdom. [This *śloka* refers to those who think that action being wholly undesirable should be absolutely renounced. The Lord says they are mistaken because:] Even a wise man thinks (and forms his judgment,) according to his nature (according to his peculiar constitu-

tion and *tendencies* of the intellect); and this shows that all beings follow their *Prikriti* and restraint can not be of any avail. Therefore do not thou interfere *within* the sphere of the *Prikriti*, but rather keep thy self free from attaching to the attractions of it.] The propensities of relish and aversion in connection with the objects of the senses, abide (see Theory of action p. 65) in the senses, let not the self come under the dominion of these two, because these are the self's waylayers. [This shloka contains the gist of the means for escaping from the fruits of action]. The performance of one's own duty, if properly discharged although it may seem destitute of merit, is better than the adoption of the duty of another (prescribed for another class). Because even death in the discharge of one's duty is better: The duty of another is full of danger. [duty prescribed to a man of one class is dangerous to one of another class because], the class distinction is based upon the distinction of *Prikriti*, hence the appropriation of another's duty is against one's nature and will not be properly discharged; and in trying to conform oneself to that new duty, the equilibrium of mind is sure to be disturbed. Again the fundamental plan of class action which sustains and is in conformity with Universal action of preservation is grievously violated by the renunciation of one's special duty [Note that स्वर्ग is the only safe *external* criterion for action. The Lord here conclusively sums up his arguments and the only variation in this truth or injunction will be made in the end, see chapter 18.66 etc. (1) firstly for the purpose of providing for a case where the man has not the *capacity* for various reasons to follow his स्वर्ग and (2) to lay down the general importance of the principle of Bhakti which, although always convenient to follow, has yet in its inception the germs of furnishing every mental and bodily tendencies which are requisite to meet the particular situation howsoever critical and beyond the comprehension of a man. But it does not follow, that an incapable man, who regained his capacity through this principle of Bhakti must dispense with other remedies of action which he can perfectly command in his capable Yoga condition. Bhakti should be ever practised but Yoga and class duty also should be kept in view.]

[Having learnt from the Lord that all activity is that of *Prikriti* and the *Jivatmâ* only misappropriates it by attachment, Arjuna's natural question at the end of the Lord's argument, is as to by what inducement or incentive a man falls into this sinful action of attachment] But driven on by what does a man commit sin, reluctantly indeed, O Lord, as it were by force constrained: [what is the chief source of this forcible attraction of the ego to act in pursuance of selfish objects]. The Lord [36—47]

says, It is desire : it is anger, produced by the quality of *motion* all-consuming, devouring, and all-polluting, know that this is the greatest foe on earth. This envelopes the Self, just as smoke envelopes the flame, or dust covers a mirror or as the annion wraps the embryo. Enveloped is wisdom by this constant enemy of the wise in the form of desire which is insatiable as a flame. [By the following means it reaches up to the Atma]. The senses, the mind and the power of reason are said to be its seat ; by means of these, overpowering the wisdom, it bewilders the Jivatmâ in the body. Therefore (to meet it systematically) first regulating the senses, conquer this sinful thing which is the destroyer of wisdom and knowledge.

It is said that of other objects of matter the organs of senses are of superior quality, and the mind is still higher in degree and the Budh or reason is yet higher and the Atma or Jivatma—is that which is even higher than the Budhi. [These are the degrees by which *desire* reaches to the self who is in his nature free from them. Therefore.] Having in this way (*i. e.*, with a view to the knowledge of the ascending gradation of the infection of the desire) realised that which is higher than reason (Jiva) and restraining the self by the power of the self, kill thou, Oh Mighty-armed, this enemy in the form of desire, very difficult to overcome. [over-power this desire, beginning at the right point and in the right order by the help of the inherent power of Atma directed first to the purity and equilibrium of the Budhi, the next connecting link; and this is Yoga.]

## CHAPTER IV.

### THE RENUNCIATION OF ACTION IN THE LIGHT OF ESSENTIAL KNOWLEDGE.\*

[This Yoga is no novel discovery but had been revealed by the Lord even in very ancient times]. The Lord says:—I disclosed this imperishable Yoga to Vivaswân, Vivaswân taught it to Manu and Manu related it to Ikshwâku. In this way having been handed down from generation to generation, this Yoga had been known to the sages in the ruling class. But by enormous lapse of time this Yoga has lost its footing here in this world. That very same ancient Yoga I have declared to thee today, because thou art my devotee as well as a friend. Mark that this Yoga is the Supreme secret. [Now Arjuna naturally wants to know how the theory of Avatâra, a special manifestation of the Self within its general and Universal manifestation, is possible. Therefore he asks.] You were born long (ages) after the birth of Vivaswân, how then am I to know that you related this wisdom to Vivaswân first. The Lord replies:—I have assumed good many births and you too have been born many times. I know all these but not thou, O highly penanced. [The spirit or soul engrossed in the matter loses the capacity of remembering all that has past in previous births and of foreseeing all that is to follow in future births. But the essence of Self appearing in material garb for a particular purpose, such as that of the Lord, does not lose its inherent capacity of Omniscience: it retains all its Divine properties. We shall see that the assumption of the material body by the Lord in the sense of an Avatâra is not a matter of fact but merely a matter of appearance which seems as real to the senses of all earthly beings through the additional application of the Divine Mâyâ which inheres in every matter. Thus an Avatâra is a special manifestation in the sense that the Self specially directs itself to a particular purpose, not through the usual manner of reaching to the Universal phenomena through the channels of the soul as well as matter, but by the unusual method of

\* This implies a discrimination of those actions that ought to be renounced in accordance with the essential wisdom. I have been able to collect the following 5 different subscriptions (Sankalpas) to this chapter found in different editions of Bhagavadgita:—(1) ज्ञान कर्म सन्यास योग, (2) ज्ञान योग, (3) ज्ञान विभाग योग (4) ब्रह्मार्पणयोग, and (5) कर्मब्रह्मार्पण योग. I have selected (1) as to my mind it gives the general purport of this chapter most suitably.



accentuating that power of delusion which makes men see reality in unreality, so that this special activity of the Lord *seems so far as human eyes and senses are concerned* as that of a material being; and the great advantage of this is that he (the man) palpably sees and feels it and so becomes quickly and consciously amenable to its reforming tendencies. This special method of the Lord's incarnation is pithily expressed by the following shloka.] Never *really* born, and never *really* changable, and even as the master (controller and governor) of all beings, yet having mastered my Prakriti (the law of the creation and sustenance of the Universe) I *make* my existence through the force of my Mâyâ (the power of affecting and guiding externally the senses of beings.)\*

] Whenever just and righteous customs decay and the opposite ones rage high, then I *myself* come forth. In this way I manifest myself in every Aeon for the purpose of protecting the righteous and destroying the vicious. and also for the purpose of firmly establishing right customs (see Theory of Action p. 83.)

He who thus knows my pure Divine *birth* and *action* in their essence, he having abandoned the body, comes not to birth again, but comes to me. [i. e., Truly realising the essence of the Divine incarnation and its purpose in the light of the Essential knowledge, that *within* the general manifestation there is a special and *pure* manifestation, one is sure to achieve Salvation. One who will know this branch of the essential knowledge will also be directed towards Salvation. It will be further shown now that one who has been anyhow directed towards the right path of the essence of wisdom is sure to attain salvation i. e., anything acted, neglected, thought or disregarded which is not in conflict with the essential wisdom but harmonises with it, is sure to help in achieving Mukti. Let a man's conduct, passive or active, proceed upon a proper grasp of the essential wisdom or Adhyâtma, then although it may be in conformity to only *one phase* of that wisdom, just as Bhakti is conformity to one aspect (i. e., that which is described in 5.6 to 8) of the Adhyâtma, it is sure to attain the desired goal. Such is the importance of the realisation of the Essential wisdom.] Many have entered into my being freed from passion, fear and anger, and full of my thought and taking refuge in me, purified by the steadfast devotion to wisdom. [The reason why any act

\* The Lord being in essence unbornable, unchangeable and master of all beings, cannot be born in the sense of having any real dependence upon or limitation by matter (flesh and blood). He only seems to be so, by a particular regulation of the law of material existence and relations, effected through his special power which produces delusive reality in the sphere of Prakriti. Mark the subtle difference between the shades of the meanings of Prakriti and Mâyâ. - Both are Ills, but the one is the *manifestation* and the other is the power that gives a *special appearance* to that manifestation. The next two shlokas express the Divine purpose of incarnation.]

or even omission leads to Mukti which is according to any path indicated by the Adhyātma is] :— By whatsoever path people *approach* me I welcome them even by that path, for from whatever side people move they will be treading the path leading to me.

[The Almighty is Omnipresent and there is no particular place or way by which he can be reached. Not only so but if his sincere devotee believes that He is at a particular place and then desires that He should manifest there, even *there* the Lord would make His manifestation under the method described in (verse 6) and according to the principle that what is everywhere is also at a particular place. Take the illustration of Prahlād's life. His father asked him whether the Lord existed in a pillar of stone and whether He could manifest Himself therefrom. Prahlād unhesitatingly replied that He was there and could manifest there, and Lo! according to the principle described in s. 6., the Almighty Who is unbornable was born of a pillar of stone. This was all the result of Prahlād's unalloyed devotion to Him not blindly like many who consider that the particular idol of stone is the personal God, but with the wisdom (which is a phase of the Universal wisdom) that He is everywhere and manifests through every object. This idea of ज्ञान was a necessary element in that manifestation. [Hence it is that ज्ञान has been particularly extolled in this chapter. The Lord then proceeds that not only His seekers reach Him but even those who seek other deities reach them, because the deities are in Him and the path to every thing is likewise in Him. Hence no one can take a wrong path.] Desiring success in actions, people worship the deities (manifested powers) here, and in this human world, they attain that success by means of the law of action (*i. e.* according to the harmony of यद्वि See Theory of Action p. 71)\* Not only do I guide people through the various paths, but I am rather the author of various defined ways of life and have allotted them to appropriate individuals.] The four castes were distinguished by me with regard to the distinction of qualities and actions. Know me the author of these castes, although I am actionless and immutable [It was through the revelation of my desire either through the usual method of inspiration or through the special directions of an *vatār* that this salutary institution of the castes came into being.] Again, although I am the apparent author and doer of many things, yet these actions do not touch me; neither am

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\* This is possible :— The energy in man is accompanied with a knowing, feeling and planning Subject or *Atmā*; the energy of the powers of nature देवता is also based upon and inseparately related with this knowing and capable power and as there is a correspondence or correlation between the two (through the fundamental Essence), the motion or inertia proceeding from one side (man) sets in the whole harmony to act for the accomplishment of the *intended* object.

I attached to the fruits of action. He who knows me thus, is not bound by action [because if he knows me as incapable of being bound by action, he can not think that his own self that is of the same nature, can be bound.] Having acquired this knowledge (that He is everywhere and assists in every side and is yet not bound by action) even your predecessors seeking salvation performed action. Therefore, you should also perform action, as did the predecessors in by-gone ages.

[From what has preceded it is clear as to in what numerous & unimaginable ways the Atmā can be realised even amidst the activities of this matter (however in the form of māyā) and this shows that the great Spirit is not altogether averse to making Himself amenable to those who wish to commune with His hallowed contact even in this world; without rising too high to make his acquaintance after doing away with all that is material. Now we revert to the discussion of the nature of karma more fully and systematically.] In ascertaining what is action and what is inaction even the wise are puzzled. Therefore I shall explain to thee that action, knowing which thou shalt be exempted from evil. The way of actions is very mysterious. Therefore actions, evil actions as well as inactions must be carefully distinguished. [The chief test to make this discrimination is:—] He who sees inaction in action and action in inaction he is wise among men, he is the well-balanced (in Budhi) and he performs all actions. [He who sees that external action or the *factum* of action is nothing, and that even by not acting with our senses, we may be acting in the mind or Budhi by musing over some object of the senses, is the real seer of the nature of action]. He whose all beginnings of good actions (समर्थाः) the use of (सं) is to discard all evil, unlawful and sinful actions are free from the desire of objects, his actions are all burnt in the fire of wisdom, and he is called a sage by the wise [The appropriation of selfish objects at the commencement of an action should be avoided. These two shlokas (18 & 19) contain the substance of our Theory of Action.] Having renounced all attachment to the fruits of action, always content, and depending on nothing, a man although engaged in action is in fact doing nothing [See Theory of Action. He should renounce all kinds of attachment to any kind of selfish objects]. Hoping for naught, his mind and self controlled, having abandoned all temptations, acting only by the body: such a man does not commit evil. He who is content with whatever he gains, without particular attention, who is beyond the conflicts of the opposites (of attraction: good and bad) is without envy and who regards as equal both success and failure, such a man even though acting is not bound. All that is done by a man who is unengrossed and unattached, whose mind is well established in knowledge, and done with

the object of यज्ञ, is annihilated in toto. [The essentials are:— (1) unengrossment and unattachment of the ego to the desires of actions, (2) a grasp of the right and essential knowledge and (3) the harmony of the object of action with the universal aim of the preservation of the world. These are the 3 prominent factors of an approved action. It will be now explained as to how the object of an action can be kept in conformity with the universal and unegoistic object. The governing idea of the man who desires to create no object of his own, but wishes to act simply for the sake of his duty to respond to the reciprocative action of the Universe, is :— ]

The *product* of the Universal activity, (ब्रह्महवि) is sacrificed or dedicated to the fire of the manifestation of Universal activity, (ब्रह्मग्नौ) by the motive force of this manifestation of universal activity (ब्रह्मणा) with a view to assist or nourish this same manifestation of Universal activity (ब्रह्मणि). Action proceeding under this idea is sure to merge in ब्रह्म or the manifestation of that Universal activity; by force of the identification and absorption of all individual activity and manifestation with the One Universal activity and manifestation, ब्रह्मकर्मसमाधिना [Thus action affects only that from which it originally arose and not the *nirguna* Atmā] This is one, the most comprehensive point of view of यज्ञ or dutiful action. We will enumerate several others or rather its aspects.] Some yogis follow the Daive yajñaya or a course of action which is in conformity with the general actions of the elements [and in this way they are acting in pursuance of the Universal reciprocal law of action that the action of the elements should be supported and stimulated by the harmonious action of man]. There are others, (on the contrary) who sacrifice all action यज्ञ to the fire of the Universal principle of action with a view to annihilate all *objects* of action: यज्ञेनैव [This means that there are some persons who have recourse to renunciation of action (external action) with the approved object that their negative action of self-restraint may keep them from the attachment of selfish objects. Or it may mean:—some perform the ceremonies of sacrifices with the unselfish object that these may kindle up the fire of the Universal force.]

There are others who sacrifice their sense organs ear etc. into the fire of regulation, and there are yet others who hurl down the objects of the senses such as sound etc, into the fire of the senses (so that by enjoyment the desire for these objects might be consumed up.) There is another class of persons who sacrifice all their actions of the senses and all the actions of the प्राण or life energy, into the wisdom-illuminated fire of the yoga of

self-regulation or self-control. (*i. e.* all their actions whether of body or of the unconscious will are subjected to the purgatory of self-restraint or unattachment Yoga). Some perform their *यज्ञ* or dutiful action with the help of material means; others do this by means of penance; others by the assistance of Yoga or purity of Budhi; others again by the pursuit of quiet study and knowledge. All such persons are acting with full concentration on their avowed duty. Others there are, who pour as sacrifice the outgoing breath into the incoming and the incoming into the outgoing, thus restraining the flow of the incoming and outgoing breaths, solely absorbed in the control of breathing. Others regular in food, pour as sacrifice their life breaths in the life breaths. All these (above-described) are well versed in the duty of *यज्ञ* and they have destroyed their sins by means of it [They are all following their individual duties in harmony of the general principle of activity : (1) by restraining their egoistic desires by means of the (a) affirmative or (b) negative actions of their bodily organs or limbs and (2) by conforming to the call and impetus of the Universal activity without creating any selfish purpose. (*ii*)]

[It is next declared that whatever appropriation is made by the individual to his own self (not by means of attachment, but simply by enjoyment) either incidentally in the performance of the above-mentioned duties or after their discharge only, will not stand in the way of his attaining to the nature of the essence of things *i.e.* Moksha] Those who enjoy the remains of the sacrificial functions, they attain to the eternal essence. (*ii*) Because those who do not perform the duty of *यज्ञ*, they cannot thrive even in this world, what to say of the next world. [This truth apart from the help of the reciprocity principle of the Universal force will be apparent by the fact that a man has to give up much that is desirable for his selfish purposes simply from merely social or political considerations, in order that he may not stand in the way of the realisation of selfish objects entertained by others. If he will give unrestrained vent to his selfish activities, he is sure to go to jail or if there are no jails he will be soundly thrashed up.]

In this way there are numerous methods of *यज्ञ*, prevalent upon the face of this manifested universe. Do thou know that they all arise out of action. By knowing that you will be saved. [They all arise out of

(i) As an illustration of (1) (a) see the factum of the act in second parts of shloka 25, and shloka 26 and in shloka 28, as an example of (1) (b) see the negative element in 1st part of shlokas 26, and in shlokas 27, 29 and first part of 30; and as to (2.) the general object in all these varieties of action or sacrificing action, is either the destruction of all egoistic motive or the identification or conformation of it with the unselfish and Universal display of Force.

(ii) Note that the idea of sacrifice or renunciation of selfish objects and attachment is very essential in the conception of *यज्ञ*.

action (1) because they are all *necessitated* to bring human action in conformity with the action of nature and (2) because action is essential in their performance, for even the negative action of refraining from one sort of action involves the activity of the mind exercised in its regulative function. So far from shloka 18 to shlokas 32, we have shown what is *real* action (of the Budhi), what is inaction (external) and what is bad action (with selfish object and that the condition of the mind or बुद्धि is the chief criterion of action: and as to what standard of unselfishness should an action conform: and then after enumerating several typical instances of action which is both unselfish and necessary and hence desirable, we emphasise the existence of the Essential and Universal wisdom, prescribed by the light of which every action is bound to conform to the general object of the preservation of the wholesome tendencies of the Universal display of force. It is therefore inferred that the duty of the acquisition of this *knowledge* is first and foremost and it must be given preference over others in the life. Hence the next succeeding shlokas expatiate upon the merits of this ज्ञान. But this has proved a stumbling-block to Arjuna who concluding that acquisition of ज्ञान should be preferred to all other activity, now objects as to why should not a man pass his life in the silent acquisition of this knowledge rather than engage in the less desirable pursuit of warfare. See his question at the beginning of the 5th chapter. But our readers will not fail to realise that although the activity directed towards the attainment of knowledge may be superior to the activities in any other directions of duty, yet it does not follow that it should, at all times and under all circumstances, displace the *prior necessity* of an action according to one's class धर्म and that when the circumstance sternly demand an instant discharge of one's duty in life as a warrior, he should abruptly drop away from the actual scene, bidding it to await till his return from the accomplishment of a comparatively superior duty of an elevated status, (but not necessarily demanding priority in all times). Of four different things, varying in substantial importance in successive degrees, it cannot be said that they should be *generally* followed in the same order of time. The importance of ज्ञान is now pointed out:] Activity shown towards the acquisition of knowledge is better than that displayed in the pursuit of material ends. Because all actions in their entirety are merged in and encompassed by knowledge. [Knowledge will (1) illuminate the nature and tendency of all actions, and (2) it will help to annihilate all the untoward and clinging tendencies of an action; i. e., a man will learn by means of the essential knowledge not only how to select approved action, but he will also acquire the knack of disarming

*all actions of their evil tendencies to bind the Soul. The way how ज्ञान can be acquired is described :]*

This (knowledge) thou shalt learn by submissive obedience, enquiries and service (of the gurus). The wise, the seers of the essence of things, will instruct thee in this wisdom. [The consequence of that learning will be:—] By knowing that wisdom thou shalt never again succumb to such an illusion, and whereby thou shalt realise that all the beings without exception rest in the Universal Spirit or Myself. [All beings rest in as well as emanate from the Self which is the self of thyself as well as of myself, and thus the root cause of the differentiation of a guru and disciple will be extinguished in that knowledge] Again even if thou hast been the greatest of the sinners, thou shalt surely cross over this sin by the raft of knowledge. [By the attainment of Knowledge all the past actions whose fruits have not yet been realised (see Theory of Action p. 79) will be exterminated.]

Because, as the burning fire reduces fuel to ashes even so doth the fire of Knowledge reduce all actions to ashes [by destroying the false egoistic clinging to a material action]. Therefore, assuredly there is no purifier in this world like Knowledge; and he who is perfected in Yoga (Purity of Budhi Yoga) will find this knowledge in himself in due course. [The importance of Yoga is emphasised here, that even gyan which embraces and consumes all actions can be achieved by the Yoga. The reason is that by means of the purity of Budhi, the self in man which is in touch with Universal Self, will of its own accord come to realise the nature of the latter, which is the gyân].\*

One having faith obtains wisdom, and better than that (the man of faith) one who has mastered his senses (*i. e.* योगी). Having attained this wisdom one reaches perfect peace in no time. He who has not attained this wisdom or one who has not even faith, such persons, full of doubts, meet their destruction. He who is in doubt does not fare well in this world or in that world, nor does he acquire happiness. [Here the importance of faith, not necessarily blind faith, but the avoidance of fickle suspicions incidental to the changing moods of thought, is praised. Now the Lord sums up his arguments, establishing that action in itself is not only im-

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\*The consequences of attaining essential wisdom are :—

(1) immunity from delusion.

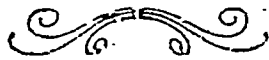
(2) indifferenciation of beings.

(3) Even the greatest store of sins will be consumed.

(4) Perfect peace

material, but if performed under the conditions described before (and in s. 41), is perfectly harmless.] He who has put his actions to the test of Yoga and has removed all his doubts in the light of wisdom, such a one who is fully absorbed in Self, can not be bound by actions. Therefore with the sword of the wisdom of the Self, cleave asunder this hesitation in thy heart born of unwisdom, and have recourse to Yoga and rise up.

[The ignorance of Universal wisdom betrayed by Arjun's question, see shloka 4, which led the Lord to enlarge upon the nature and importance of knowledge at some length, as also the fact that although in the beginning of chapter 3 (see shloka 3) the Lord has said that there are two separate systems of life one of inaction with gnyân and another of action with Yoga, yet He did not as yet, in spite of his praising the merit of action with Yoga, expressly declare that one of these is *decidedly and under all* circumstances superior to the other. His argument towards the end of this chapter rather tended to impress the predominant importance of Knowledge which had been *supposed to be* the concomitant of inaction; all this led Arjuna to propound the question in the beginning of the 5th chapter s. 1.]





## CHAPTER V.

SANYASA OR THE RENUNCIATION OF ACTION IN THE  
LIGHT OF YOGA.

Arjuna said, Oh Krishna, you praise the renunciation of actions and then also Yoga. Tell me decidedly which of these two is the better. The Lord replied:—Renunciation and Yoga of action are both conducive to the highest bliss. But of these two, Yoga with action is better than ] renunciation of action (in toto). [The reason is this that the spirit of true Sanyâs or renunciation is present in the कर्मयोग also and therefore it is not something *less than* but on the contrary contains *more than* Sanyâsa without detriment to the fundamental principle of Sanyâs.] He should be known as a *constant renouncer* who neither hates nor desires anything, and is free from the pairs of opposites. He is easily freed from the bondage. [Now this man may act or may not act, the result will be the same]. Therefore, it is the childish and not the wise that say that Sankhya and Yoga are different (in essence) because he who properly follows either, will reap the benefits of both. That place which is gained by the Sankhyas is obtained by the Yogis also. Therefore he is wise who sees that Sankhya and Yoga are one. But without Yoga, renunciation is difficult to attain to, but the silent sage who is perfected in Yoga reaches the Eternal State in not very long time. He who, established in Yoga and thereby self-purified and self-ruled, whose senses are subdued, whose firm conviction is that his self is the Self of all beings, such a man even acting is not affected. [His governing idea is that the fundamental essence of all beings is one. Why he is not affected by his action is because:—] He, the harmonised, who knows the essence of things, should think that *he* is doing nothing while seeing, hearing, touching, smelling, eating, moving, sleeping and breathing: speaking, parting with, grasping, opening, and closing the eyes. He believes that the senses move among the objects of the senses. [*i. e.*, all the activity is that of the senses and not of his self, and that *belief* is the secret of his deliverance from the clutches of action, because,—] He who acts putting all action in the Eternal (*i.e.*, ascribing them to the Universal activity) abandoning *attachment*, he is unaffected by sin as a lotus leaf by the waters. The Yogis, having abandoned attachment, perform action only by the body, by the mind, by the faculty of the reason, and even by

the senses with a view to purify their self. (i. e., not only do they have recourse to the activities of the mind and Budhi, but even indulge in the enjoyment of the objects of the senses, but quite unattached and simply for the sake of Self-purification. The reader will remember that the desire for the objects of the senses is diminished by the enjoyment of the senses) Another interpretation of this shloka is :— The Yogis act without attachment not only so far as conscious and intended actions are concerned but they manage to keep their Ego severed from the unconscious or unintended actions also. ; because even these actions have got a tendency to engross the atma, if attention is frequently directed towards them [in this shloka the use of the words केवलैन्द्रियैरपि is remarkable. On the basis of this shloka some writers hold that as action is necessary to attain Self-purification in ज्ञान, therefore action is an essential element even in the definition of Yoga. But I submit that what is necessary to attain to a thing is not the thing itself. Indifference and unattachment of the determinate reason is the essence of Yoga; and what leads to this is a way to Yoga but not the Yoga itself. Again if action is a necessary factor of Yoga, it is (1) only such action as leads to the purification of the mind and not any other even though it may be called forth by the existence of any other duty in life and as स्वधर्म (2) after the attainment of योग or बुधियोग no action is necessary. Thus we come to this that *some* action is necessary in Yoga till some time. But an essential element of the definition of a term is one which is a *permanent* and *invariable* adjunct of the idea contained in that term. There is another difficulty with regard to the interpretation of this shloka. On the opposite side to the writers whose view has been just described, there are others who hold that even Yogis should act only so long and so far as they do not attain purity of mind, and after that they should give up all action. I submit that the words, आत्मशुद्धये do not necessarily imply that action should be performed *only* for the purpose of securing purity of mind and no further. The proper import of these words is that there is no selfish or egoistic object or aim in *any* action of a Yogi, the impetus or motive for action in their case being the desire (among other considerations such as Lokasangraha Swadharma, etc.) to purify their Budhi; and this aim and object is not necessarily exclusive of other approved objects notified in connection with the description of Yajnya and Lokasangraha लोकसंग्रहः]. Therefore, (from what has been said above) the special merit of Yoga, distinguishing it from mere (or unassociated with योगबुधि) Sanyāsa is this that a Yogi renouncing only the fruits of action (and not caring to renounce action itself) attains to indisturbable peace; while he

who is not a Yogi, he being attached to the fruits of action by the force of the desires, gets entangled. [Therefore true Sanyasa lies in this that:]

Mentally renouncing all actions, the sovereign in the body rests serenely and indifferently in the nine-gated city of the body, neither acting nor causing to act. [Although as many as nine are the ways (senses) for the egress and ingress of actions and manifold are the tendencies and propensities of these actions, yet the real Essence *i.e.* the Spirit in the body always tries to remember that all that happens in this body is connected with the body alone. This idea of the disconcern of the Atmā with action is not a fanciful outcome of imagination, but is based upon truth:] The Lord of the Universe does not *create* (as a fact) the condition or state of agency of the people, nor does he create *their* actions neither does he create the relation of attachment of the self to the actions (this attachment is created by illusive nature of the ego), it is only the illusion inherent in Prakriti that creates (or fancies forth) all this: (See Text 2. 47) The Lord (*i.e.* the Self) does not appropriate any body's sins or good deeds. Wisdom (or the source of wisdom *i.e.* the determinate reason) is enveloped in unwisdom, therefore are mortals deluded. (i)

Therefore those whose unwisdom has been destroyed by the wisdom of the Essential Self, their wisdom shining as the Sun, reveals the supreme; (and consequently) those whose wisdom has reached that (Supreme) and whose self merged in that (Supreme Self) and thus who are firmly established in and devoted to that (Supreme Self), they go whence there is no return; their sins having been purged off by wisdom. [Their conduct on attaining this stage of wisdom will be this:] These wise look equally on a Brahman adorned with learning and humility, on a cow, an elephant, and even on a dog and on an outcaste (ii) and those whose mind is established in the indifferent and impartial view of the various objects of the Universe, they have overcome birth (the state of being born) even in this world (while alive). [How the समत्वं is an analogy from the nature of the Brahma is shown here:] There is no corruption or

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(i) It is not a fact that the Over Lord is affected in any way even by the mental attitude of engrossment of the जीव[त्मा] with unlawful or lawful action and will thus cause him to suffer or enjoy accordingly. This is a pure delusion: for even the self within the body is not *really* affected thereby; it is merely the illusive power of nature that causes happiness and unhappiness to the egoistic knot, लिङ्गशरीरे. Thus as happiness or unhappiness or पापः पुण्यः & is purely the creation of the illusive power of the माया, therefore it primarily affects the elements of the प्रकृति only, but owing to the contact of the element of आत्म with these प्राकृति elements, this unreal पाप, पुण्य becomes real so far as suffering and enjoyment of the knot of प्राकृति elements is concerned. *i.e.* पाप, पुण्य have no real and substantial existence in so far as the आत्म is concerned.

(ii) It is to be noted how the सम्यग्बुद्धि is established deductively from Supreme wisdom.

inequality in the nature of the Brahma or the Eternal Essence, and hence those who behave like this are (as it were) established in the Eternal.

[The same condition and attitude of one who is merged in the Eternal is enlarged upon:] He whose power of reason is immovable and who is unperturbed by illusion, such a knower of the Eternal, is established in the Eternal, he neither rejoices on obtaining what is pleasant nor sorrows on getting what is unpleasant. He whose self is unattached to the external contacts of the matter and who finds joy in the Self, he having his self harmonised with the Eternal by Yoga, enjoys imperishable bliss. Arjun, the enjoyments that are born of contact (of the matter) are in reality the parents of pain, for they have beginning and ending, the wise does not rejoice (with engrossment) in them.

He who is able to endure even here on earth, before he is liberated from the body, the velocity produced by desire and anger, he is the harmonised and he is a happy man. He who is happy *within*, is attached *within* and is illuminated from *within*, that Yogi becoming Eternal, goes to the peace of the Eternal. Those Rishis whose sins have been destroyed, whose dual conceptions effaced, whose selves are controlled, and who are intent upon the welfare of all beings, they obtain the peace of the Eternal. The peace of the Eternal lies near to those (is perfectly within their reach) who know their selves, who are *disjoined* from desire and passion, and have subdued or regulated their minds.

[The following two shlokas refer to the constant practice of acquiring the condition above described]. Having excluded all external contacts, and with a gaze fixed between the eye-brows, having balanced the outgoing and incoming breaths that pass within the nostrils; with senses, mind and Budhi properly controlled, and all thought concentrated upon the object of salvation; having *risen above* all desire, fear and passion; he who constantly follows this practice, he is as it were liberated. [Next it is said that even by ascribing all activity to the Supreme Lord, a man obtains the same consequences as he would, by attributing it to nature (see Sh. 15 supra) because the result of both these forms of beliefs will be that the ego of the man will learn to dissociate itself from these activities. Thus both in the भक्त-पक्ष of this verse and the निर्गुण पक्ष of तत्त्व वेत्ति the ego's appropriation having been destroyed, the same result is achieved]. Having known Me as the enjoyer of all sacrifices and penances, and as the Mighty Ruler of all the worlds and the Lover of all beings, the man goes to peace. [There has been a digression from fully answering Arjun's question, by way of expatiating upon the merits and condition of a Yogi. Now from the beginning of the

6th Chapter the thread of the answer commenced at the beginning of the chapter will be resumed, with a view to prove the preferability of action to the renunciation of action.]

## CHAPTER VI.

### SELF-REALISATION AND REFLECTION IN YOGA.\*

[The Lord continues in His argument that as Yoga is an essential factor of even Sanyâsa, and the renouncing of action is quite immaterial, and a Karma Yogi does not only possess the common and essential element of Sanyâsa and Karma Yoga but also satisfies the additional requirement of convenience, conformity to the great Universal law of action, the preservation of the social and Political institutions, etc. etc. Therefore he is to be preferred to a Sanyâsi. In short, a Yogi is something more than a Sanyasi but a Sanyasi without Yoga is nothing.] He who performs only such actions as are his duty and even these without depending on their fruits, such a person is both a Sanyâsi and a Yogi. But he who is simply unsacrificing and inactive, he is neither. Arjuna, what has been called as Sanyâsa (or renunciation) know that to be Yoga, because none can be a Yogi who has not renounced the appropriation of desires [*i. e.*, the renunciation, the governing idea of Sanyâs, is substantially present in Yoga also. The next shloka is very important. It shows that Yoga is not acquired and perfected by action only, but tranquillity or inactivity of the mind and Budhi is the potent cause of its perfection]. Action is said to be the means of the attainment of Yoga for the man who seeks to attain to Yoga; and for the same man when he has attained to that Yoga it may also be said that peace and tranquillity of the mind led him to the perfection of his Yoga. [Because] only when a man feels no attachment either for the objects of the senses or for actions, and gives up all prospective musings, that he is said to be perfected in Yoga and this in substance involves as much renunciation as is material in Sanyâs. [Having established that it is better to act than to be intent on shrinking from action, The Lord says that the controversy as to renouncing or not renouncing action is quite superficial; and therefore do not be solely absorbed in

\* The following are the various concluding subscriptions to this chapter, appended at the end of various editions of the Sacred Song :—(१) ध्यानयोग, (२) अभ्यासयोग, (३) आत्मसंयमयोग, (४) अंधारयोग,

this. The real and important fact for a man is ever to keep watch and ward over his self, because that is the point wherein both destruction and deliverance lie. Thus the following shlokas point to the double susceptibility of the self that it is liable to *attach* to the material objects of the world as well as it is capable of leading the way to the Supreme Self through its undeluded original nature]. Let the self be raised high with the help of the Self, and let it not degenerate (with its attachment with the illusions of *Mâyâ*), in fact this self is the friend of the self, and it is also its own enemy. That man's self is the friend of himself, who has controlled (*i. e.*, kept within his reach) the Self. But he who has not thus controlled his self is hostile to his own interests.\*

The controlled or regulated self is ever in union and communion with the Supreme Self and so it is uniform in (and indifferent to the pangs of) cold and heat, pleasure and pain, as well as in honour and dishonour. [Now this highest and safest stage of the control of the self which renders it immune from all set-backs, is attained in the perfection of Yoga whereby a man regards all objects equally and with equanimity, so that *material* inequalities do not at all affect him.] The Yogi *i. e.*, one who is युक्त or established is he whose self is satisfied with Wisdom and Knowledge, and who having regulated his senses, is steadfast and immovable; to him, a lump of earth, a stone, a piece of gold are of equal significance. The distinguishing feature (of Yoga) is equanimity of mind in the midst of lovers, friends, foes, strangers, neutrals foreigners and relatives, as also of righteous and unrighteous. [Now one of the practical *methods* for the attainment of Yoga which owing to its supreme efficacy came to be identified with its *aim* (*i. e.*, the योग or सम बुधि योग and is thus itself known as योग (or पातञ्जल योग) has been described.]

Let the Yogi constantly engage himself in communion with his self, remaining in a secret place alone by himself, having controlled his thoughts and self, and free from hope and engrossments. Having established a fixed seat of his own in a pure place, neither very high nor very low, made of a cloth, of a black antelope skin and of a *Kusha* grass, one over the other. There,

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\* The *atmatattva* in a man is a curious element. It conforms to the activities of the matter and also reflects the Universal Self whose emanation nor manifestation it is. It requires, by means of the pure *Budhi*, to be kept away from the soiling gusts of material passions; and herein lies the reconciliation of the very difficult and competing problems of the freedom of the will and the powers of *karma*. (See *The Theory of action* p. 60) and it will be apparent as to how difficult it is to retard by the power of the freedom of the *Atma* the ever-revolving circle of *Karma* raging round the pivot of this *Atma*. Yet the help for the better must proceed from this encircled basis of the evil, although the ways in which it may be affected and moved that way may be various; see *supra* p. 77.

having made his mind steadfast, with thoughts and the functions of the senses controlled, steady on his seat, he should practise Yoga, for the purification of the self. Holding the body, head and neck erect, immoveably steady, looking fixedly at the point of the nose, without looking into any direction, fearless, with a calm self, firm in the vow of Brahmacharya (or continence and abstention) with his mind controlled, thinking of *me* (the Self). Thus harmonised, let him sit, concentrated in *me*. The Yogi, who having controlled his mind, constantly engages in uniting himself with his self, he reaches the peace of the Supreme bliss that abides in *me*.

Yoga is not for one who eats too much nor can one-pointed attention be fixed by one who does not eat at all. Neither he who sleeps too much nor he who keeps awake too much can attain to Yoga. This pain-destroying Yoga is attainable by one who is harmoniously regulated in food and amusements, in performing action and in sleeping and waking. [Now in the next shlokas (18 to 23), the *time* and *condition* of the attainment of perfection in Yoga is described.] When the regulated mind is fixed in the self or atma, without *hankering after* any desired objects, then the man is said to be *सुख* or steadfast. The unwavering condition of a Yogi, who having controlled the mind, engages in the practice of the Yoga of the self, is compared with that of a lamp in a windless place that flickereth not.

] [The following 4 shlokas admirably sketch the culminating point of perfected Yoga and thus they brilliantly describe the essence of the Yoga of the Gita.] By the pursuit of Yoga (or of the means to the attainment of Yoga) a point is reached where the mind unattracted by the objects of the senses) acquires contentment and where the self seeing its own true nature is satisfied in the self, and where that highest bliss which is beyond the ken of the senses and can be felt only by the faculty of reason (See Introduction Chapter I-p. 20) is realised, and the man firmly established never loses hold of the essential wisdom. Having obtained which (condition) the man can imagine of no better gain, and wherein established, he cannot be shaken by whatsoever heavy misery. Know that (the above described) to be what is called Yoga the severer of the communication of pain (with the Atma). This Yoga should be resorted to with a firm conviction and an unwavering mind.

Abandoning without reserve all desires born of prospective musings or engrossment, and having regulated the aggregate of the senses by (means of influencing) the mind, on all sides; let him acquire unattachment (from the objects of

The introspective method for the attainment of Yoga.

the senses) by slow degrees, by the help of wisdom controlled with firmness and having fixed his mind in the Self alone, let him not *think* of (or muse over) anything. As often as the fidgety and unstable mind sallies forth so often, having ruled it back, let him bring it under the control of the self. [Prospective attachment or engrossment of the Atma should be avoided *with the help* of the steadfast Budhi, and by means of the regulation of the inordinate desires of the mind, and this process should be followed gradually but regularly. When this is done then the man attains a position when:] This Yogi, having tranquilised his active force, and perfectly pacified his mind, secures the supreme bliss, having been purged of sin and transformed (as it were) into the very essence of the Brahma. The Yogi who thus, ever harmonising the self, has been released from sin, he attains to the infinite bliss of the contact with the Eternal.\*

[The above described methods lead to the highest bliss which is beyond the sensibility of the senses. Now the grand result (the essence of Yoga) follows.] He who has been established in Yoga and sees everywhere with impartial vision, he comes to see that the self is the seat of all beings, and that the self resides in all beings (*i. e.*, the man sees that there is one Self pervading and supporting the whole Universe.) And he who sees me (the Supreme Self) everywhere and everything (as resting) in me, that essence of mine (the *giva*) that lies in him and (which is identical with) as much of him as is my essence shall never perish. [The great preservative action of the Over-Lord is very sublimely expressed by this verse, which signifies that the Supreme and unbound Spirit helps the Jivatma either from within or from without and is in an *all-round* contact with it, see Theory of action p 80. That Yogi who established in Unity, worships Me as abiding in all beings, he lives in *me*, whatever his *mode* of living. [The excellence of Bhakti is again alluded to here.] He who, just like the Self, sees equality in everything, whether pleasant or painful, he is considered a perfect Yogi. [Yoga is nothing but a *behaviour in analogy* to the nature manifestation of the essence of things.]

[Now that so much has been said about the merits of Yoga and Arjuna's thoughts are earnestly directed towards it, Arjuna starts an objection which goes to the very root of the Doctrine of Yoga. It has been shown that the purity and equilibrium of Budhi is essential even in Sanyas, and so the only point remained whether one should

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\*In shlokas 15—20 the word *सर्व* and in shloka 10 the word *सर्वतः* signifying 'constantly' are taken by some writers to afford the inference that this Yoga or the practice of Yoga Patanjala Yoga is the whole and sole import and object of the term Yoga in the Gita and that therefore this alone should be the supreme pursuit of an individual at *all times*. It is submitted that this is wrong because these words as used imply only the *regularity* of procedure, essential to the successful termination of every *practice* and signify no more,



acquire and retain this purity of the mind in the midst of the turmoils of the life or that he should keep aloof from the engrossing affairs of this world as far as possible, so as to facilitate the smooth acquisition and retention of the balance of the mind, which is liable to be easily unhinged and unsettled by the diversely affecting phases of material phenomena, resting in a calm atmosphere of unperturbed solitude. It would seem that it is easier to keep the Budhi unruffled by the desires of the various objects of the senses when these objects are scrupulously kept away from these senses, so that he who is far removed from the objects of the senses and thus not reminded of them, will have to bear little or no strain in preserving his unattachment and indifference of mind. Now the question is whether a man desiring to attain to yoga should at once manage to fly from the affairs of the world, or should wait till the desires for the objects of the world have lost some of their keenness by due and moderate enjoyment, and so he is enabled to lead a life of a recluse; for at once to betake to solitude and general abstinence will arouse a repulsive reaction in his mind and the man will not with advantage be able to continue in his lonely calmness, but will per force be driven by his social nature and unsatisfied instincts into the lap of the society he wanted to quit. We have the instances of many a recruit to asceticism who shortly after their initiation fully repent of their improvident folly and lost to the world they cannot even cultivate their solitary bliss of mind. Some who are fortunate of these unfortunates fall back upon their ancient ground and try to make good what remains for them *i.e.*, they engage in the philanthropic objects of spreading learning and wisdom in the society and contribute their exertions to the public weal wherever they find an opportunity to do so; but they remain altogether deprived of the happiness of a normal domestic life. Next stage is that where a man's practices in connection with his pursuit of yoga have fairly advanced and much of the attractiveness for the objects of the senses has been annihilated and the man has reached steadiness of mind and Budhi enough to weather the vicissitudes of the world's transactions. The arguments of the Bhagwatgita with regard to the preferential nature of कर्म are a conclusive answer so far as the first stage of a yogi's life is concerned. The Lord says that it is both *convenient* and *advisable* not to renounce action in the world (or the affairs of the world) but to go on practising the बुधियोग along with it. As to the second stage where perfection in योग or essential wisdom has been attained, the answer of the Bhagwadgita seems to be that though it may be *less convenient* (as far as his own self is concerned) yet it is *advisable* (on the ground of लोक संहार and necessity of यज्ञ) that he should still continue in the engagement of the worldly affairs with the yoga Budhi in so far as his activities in this world partake of the unselfish character of यज्ञ. We have said *less convenient* and used the comparative degree with the signification that when the man has reached perfect equilibrium of mind to an extent of utter indifference to all that transpires around, he will feel in theory no inconvenience by mixing in the affairs of the world; but if we admit the truth, in some degree, of the opposite arguments that however well-balanced and firmly established in the essential bliss a man's mind may be, yet some secret and skulking allurements of this vivacious, & bewitching world might in some unwatchful moment steal a surprise into the calm domains of the supreme bliss, then in deference to Sri Shankracharya we have to apply the comparative 'less.' But Bhagwatgita's sublime selflessness will not allow of any consideration to the apprehension of the remote possibility of such a pitfall; the need of the whole society is greater than the need of the individual and the individual is (as has been shown in connection with the idea of यज्ञ) not for himself only but for the community in general. Let him attain moksha, the most laudable object of his *self*, but not at the sacrifice or to the prejudice of other beings. But now a third stage arises: suppose a man has attained to the perfection of his wisdom and while firmly established therein has fairly contributed his part to the general fulfilment of the object of the Universal Activity, or in other words, he has performed as much

philanthropic action as his individual force of the Prakriti was capable of. But there is a limitation to this force allowed to different individuals. Moreover a man may be under a special duty which is incumbent upon him through his *'particular relation'* to some individuals or the society at large, and a man is also under the general duty of ameliorating the condition of his fellow men, to the performance of which there may be no limitation of time. It can readily be conceded that according to the tenor of Gita teaching the first kind of duty or special duty should be performed even at the point of death, if a man is not absolutely incapacitated from performing it. But as to the latter class of duty that is to say a duty in general, there may be a difference of opinion; and it is submitted with perfect deference, that the Bhagwatgita does not go so far as to hold with Mr. Tilak that a man *must* perform action till his death and should never think of giving them up. There is no indication in the text of the Bhagwadgita that the responsibility for action attaches to the very end of this life and that the Vanprast and Sanyasa Ashramas spoken of in the Shastras are like castles built in the air. The substance of the Lord's direction seems to be that so long as there is a *particular* duty urgently demanding its performance, that should be performed at all events and at any time. But may not Mr. Tilak say that his own peculiar position in the society and the particular position of the society at present, will not admit that a precious jewel like himself should grudge a single moment of his life in the service of his community. I perfectly bow to this in the remarkable instance of the great and illustrious hero, but submit that that should not furnish a general dictum to be applied indiscriminately to the mediocrity of people, the majority of whom cannot and will not achieve the enviable position of being enthroned as the *leader of a people*. Therefore let them act only so far as they are capable of acting with normal convenience to their physical and intellectual constitution and betake to complete inactivity when they are so inclined after their *appropriate effective* part in the life's drama has been played out; otherwise *they are in danger of being attached to activity.*]

Happily matters have been made so clear till now and the nature of the Yoga in the Gita and the distinction between Sayasa and Karmayoga which turns upon the renunciation or not of action, together with the fact that action as well as inaction is not a necessary and unfailing element of the yoga, have been so decisively demonstrated that no such doubts as have been referred to above, arise in Arjuna's mind. He takes that action such as is dictated by स्वर्धर्म social duty should and will have to be performed *as long as there is occasion* for it, and that purity of the mind is necessary even in leading the life of a recluse; therefore he does not fall into such immaterial and already tacitly decided discussions as have been alluded to above, but puts the most relevant question which goes to the very basis of the theory of yoga. He asks whether, in the very nature of things, it is possible to practise such a yoga i.e. is it possible to achieve a complete mastery over the mind? His misgivings are that in practical life it seems next to impossible to keep the mind and the body quite unalloyed and unaffected with the thoughts of the objective world; and therefore would not the man who engages himself in such a wild goose chase, be at a

irreparable disadvantage of losing the pleasures of life which can be enjoyed by unrestrained and unregulated use of his material resources for worldly happiness : ]

] Arjuna says : Oh Madhusudana ! This Yoga of equanimity which you have declared to me, I do not see a stable foundation for this, owing to the restlessness of nature. O Lord, the mind is certainly restless and impetuous and strong and difficult to bend ; I consider it is as hard to restrain as the wind. The Lord replied : Undoubtedly, the mind is very difficult to be controlled, but it can be grasped by means of constant practice and by unattachment. It is true, in my opinion, that for one who has not regulated his self, it is difficult to achieve this Yoga, but it is attainable by one who has *controlled the self*, by means of properly directed energy. [ Now Arjuna asks what will be the fate of one who not being able to successfully control the mind fails in his attempts to attain to this Yoga ]. Arjuna says, He who, though possessed of a sincere desire for the Yoga, but failing to control himself, his mind has wavered from Yoga, what will be his fate when he has not acquired perfection in Yoga ? Will he not, like a cloud cleaved asunder, severed from both ways, meet his destruction, deluded in the path of the Eternal. Kindly remove this doubt of mine, for there is none to be found save yourself able to destroy this doubt. [ The Lord replies that he is not severed from both this world and that world ]. The Supreme Lord says, O, Partha, neither here in this world nor in the next, will such a person be destroyed, for certainly never does he who acts with right aim, O beloved, tread the path of evil. [ See chapter 2. 40 ] Having attained to the world of the righteous [ as a result of his good actions ] and having dwelt there for immemorial years, he who fell from Yoga is born ( as a result of his attempt at Yoga ) in a pure and blessed house. Or he may even be born in a family of wise yogis, and if this happens this is the most welcome as being exceedingly rare. There, he recovers all those characteristic associations of his Budhi entertained in his former body, and with these he again labours for perfection. His mind ( in the next life ) by the force of the former practice ( in his previous life ) is irresistably directed towards the same practice. Therefore, even he who *wishes* to practise Yoga, goes beyond the descriptive world ( *i. e.* beyond the world of Mâyâ ) what to say of the Yogi who labouring with assiduity, purified from sin and fully perfected through manifold births, attains to the Supreme. [ The slightest exertion, nay even a ( sincere ) desire for the attainment of Yoga, in course of time and after many births, ultimately leads a man to salvation. ]

Therefore ( from this peculiar advantage inherent in the nature of Yoga ) it is evident that the Yogi is greater than the ascetic, and he is

thought to be greater than even the wise. Therefore, O Arjuna, be a Yogi. [In conclusion] even among all yogis, he who, with *faith* and his inner self resting in Me, worships Me, he is the best of the Yogis [Again Bhakti has been elevated in the end. We have had the description of the condition of the perfection of the equilibrium Yoga; now we shall learn in the next chapter how the realisation of the essential wisdom dawns upon one who along with Bhakti has accomplished the Yoga.]

## CHAPTER VII.

### UNIVERSAL KNOWLEDGE AND EXPERIENCE IN YOGA.

The Supreme Lord said : Arjuna, hear (from me) how thou shalt know me in my entirety and without fail, while engaged in the pursuit of Yoga, depending upon me with the mind absorbed in me. I shall declare to thee without reserve this knowledge and wisdom, knowing which nothing further here remains to be known.\* Among thousands of men, some *one* alone exerts to attain to perfection (in any branch of learning) and out of these accomplished strivers, scarcely any one knows me in essence.

[Now begins the description of the Essential Knowledge].

The Supreme Self His Prakriti or Power. Prakriti Divided into Para and Apra. My Prakriti or nature is of eight different kinds namely, earth, water, fire, air, ether, (Space) mind (manas), reason and egoism. [These eight elements used here in

their wider senses include all items of the scientific classification of the Sankhya and Vedanta and this brief, but typical enumeration of the *manifested* forms of the root Prakriti, although representing the substantial conception of the Prakriti as

conceived and detailed in the scientific manner, has the additional facility for avoiding the perplexities of detail. It is remarkable that we are here conveniently given to understand the apparent objects which can be perceived by the senses. All that we can perceive and conceive has been included in the term Prakriti.] This (the above-mentioned) is of the lower order, know that there is another Prakriti of mine different from this, which having become the *Jiva* or life-element, upholds the whole Universe. Be sure that these are the womb of all beings and I am the source or basis of the birth or evolution and dissolution of the whole Universe.

\* He who knows the essence of the whole Universe, he is sure to know the detailed development thereof. अस्यै सर्वज्ञो भवति ।

[The whole Universe and all that is, is composed of two elements : (1) The Supreme Self ( the spirit) and (2) His Prakriti, or nature (the matter). There is another factor called Mâyâ (described in shlokas 12 to 14), which originally being the manifestation of a power of the Supreme Spirit, *pervades through the activities* of, all matter and gives false appearances. The essential function of this Prakriti is to change and that of Mâyâ or Divine Power is to *give* false appearances to these changes and changed objects. He that conceives or is the subject of, that false representation of the Mâyâ is an object of the Prakriti. The illusion of the Mâyâ rides over the manifestations of the gunas or changing qualities of the matter. Some writers are of opinion that Prakriti and Mâyâ are one and the same thing and that not only Prakriti or Mâyâ (for they consider both identical) *produces* illusion, but the whole totality of Phenomena comprehended by the denotation of the term Prakriti is an illusion or imaginary existence. When asked to whom this illusion occurs, they say that this illusion primarily affects only the imaginary objects (mind Budhi and egoism) of this illusion (in the words of Mahatma Nishchaldasji भ्रम को ही भ्रम हो गया) but is incidentally appropriated by that Nirguna and Spiritual Element which is in contact with or the vehicle of, this *condition* (for one cannot call it a thing or phenomena) of illusion. Thus according to them there is a double delusion i. e., a delusion within an illusion in other words an object (the mind and reason or the egoistic knot) which is itself illusory and unsubstantial *conceives* the delusion of the Mâyâ or Prakriti. This theory of the absolute idealism of Vedant is extremely abstruse and refined and tends to impart to all the material world the character of absolute nullity and is as much disconsolating to the human heart, as the contrary theory of absolute materialism which denies any separate existence for the Spirit. Moreover one who is convinced that this world is utterly a non-entity cannot but betake himself to Sanyâsa or complete renunciation of the world and the worldlings. Yet it is considered to be the approved view of the Essence of things. See Introduction Chapter II p. 48 There is another view that both the Spirit and the matter have separate existence and that the latter has a real existence in its essence, although in its manifestations and developments it is ever and continually subject to change. According to this view the delusion or Mâyâ is generated by the gunas or changing attributes of the Prakriti ; and the latter is ultimately reducible to the abstract existence of the gunas (in their dormant and unmanifested condition) only — which is called Pradhâna. This dual view of the Spirit and matter allots an equal if not superior position to Prakriti and thus tends to give prevalence to the ideas of

atheism and materialism. There are various other branches and minor deviations of these two prominent theories of Universal Wisdom. But these may safely be taken as the exponents of all important diversities of opinion. The fundamental cause that led to this divergence of opinion seems to lie in the original conception of the Supreme Essence or Spirit which represents it as निर्गुण or free from the gunas or attributes of change visible in all nature. The conception of the Supreme Spirit was, in origin, that it is not subject to any change or that mutability is not *inherent* in its essential nature as it is in the case of all matter. But the word Nirguna which primarily implied *exemption* from the attribute of all inherent mutability, was thought to mean absence of all attributes and activity so that what originally meant freedom from a *liability*, was extended in its conception to imply even absence of *capability*, because action and gunas or attributes were thought to be correlatives or merely two aspects of the same phenomenon, for change in the form of the nature is but the manifestation of the activity that pervades and rather forms the soul of this Prakriti. Therefore the Divine Spirit was not only conceived as immutable, but also as incapable of action. Hence the idealistic theory that wanted to maintain this distinction of the nature of the Spirit and the nature of the matter, and yet would not allow that the latter has got a separate independent existence, found it difficult to establish any relation of causation, sequence, or evolution between the two. It is possible to conceive that two objects or phenomena that are directly opposed to each other in their nature, may exist *side by side*, but it cannot be said that one has resulted from the other as effect from cause, or as a development from a germinal basis, because in such case both must partake of the same qualities. Therefore the idealistic theory was constrained to maintain that the matter with all its gunas has really no existence but is an absolute illusion (See the discussion of Mâyâbad, in our Introduction Chapter II) The other rival theory of Sâṅkhya found its way out of this difficulty by announcing that Nirguna and Saguna are two separate independent entities existing eternally *side by side* together.]

[This was the result of the fundamental error in the conception of the terms Nirguna and Saguna. It is submitted that it is one thing to be affected and perpetually subjected to the inevitable mutability of gunas; and it is quite another to possess (for the possessor's convenient use) certain powers, activities and attributes which do not at all affect the possessor. The Almighty is निर्गुण only in so far that He is *not liable* to undergo any changes in his uniform and faultless entity, but it is not the case that he is absolutely unconnected or unempowered with

any sort of activity, manifestation or change. निर्गुणो गुण भोक्तृ च The Spirit is Nirguna in the sense that it has a *right* without a *liability* (as is not at all illogical or unnatural to conceive) and the Prakriti is Saguna in the sense that it is subject to the gunas inherent in its nature. All its power is the power of these gunas; in itself it has no power and is therefore blind and inanimate. It is not the possessor or controller of this power of the gunas. They are *mediately* in the possession of the Spirit which forms the basis or support for their existence and manifestation (See Chapter 9-8, 10). Thus we see that the निर्गुण ब्रह्म although *liable* to none is capable of, and empowered to do, all and in this sense he is the master of the Prakriti and the source of all Mâyâ or illusive power. Prakriti is *something* through which His own Self pervades, but the Bhâvâs or the manifestations of the gunas are regulated and pervaded by His Divine power which affects all objects of the Universe in its illusive function: illusive in so far that what it makes things look like, does not correspond with the absolute reality of things; it gives rise to a quite new existence of novel and imaginary perceptibilities. But His Essence is not pervading these भावा or conceptions of the mind although their source is His Power or Mâyâ (सत् एवेति तन्निद्वि नत्वं तेषु ते मयि 7.12). We have already seen how these Bhâvâs which are the motive cause of all external action, affect the egoistic knot (Linga Sharir) and being appropriated by it, constitute the potent factor for the continuation of its births and rebirths. Thus we see how the manifestation of the Divine Power appearing through the gunas of the Prakriti governs all the activities and Phenomena of the Universe. *Now what is Prakriti?* After all we have said it is reduced to the position of a dull, *inert* matter, performing all its activities through a borrowed power, as a consequence of which it not only performs various activities and changes, but it is itself subject to the activity and change (just as a watch not only acts, but is itself subject to that action *i. e.*, when winded it cannot help that activity). It is merely a substance or material basis of all phenomena *i. e.*, to say it constitutes the support or basis upon which all *appearances* are projected. What it is in reality and what its relation to the Spirit is, cannot be known in this life (न रूपमस्तेह तयोपलभ्यते 3-15) and the Lord only tells us that this is (so far as you are concerned) what it seems to be *i. e.*, earth, water, air etc. what He means is that be content with this realistic description and do not bother yourself with its further and detailed ultimate essential nature, because although the admirable Sankhya system has reduced it to the ultimatum Pradhan, yet even that system can not say what that Pradhan is *like*. As to its reality or unreality the Lord seems to affirm

the former and does not say that it is quite imaginary and a fictitious phenomena; for where is the necessity for that assertion when we say that it is quite helpless in its relation to the Spirit and is governed by the Spirit (see 9. 10.) although mediately. Again it is something though ever subject to change and transformations, although its existence when compared with the entity of the all-powerful Spirit, may be nothing in point of insignificance or adverse character.

[As to its relation with the Spirit, the Lord contents with so much as to say that it is situated in Me, supported by Me and pervaded by Me. Whether it was born of Me, developed from Me, or sprang from Me or reflected from Me, these are not matters for your botheration, for in fact all these relations are created by the productions (men) of this Prakriti and can not be expected to comprehend the Divine relation of the Lordly spirit and its nature, and that is the reason why all logical relations attempted to be established between the Prakriti and the Atma, are liable to be subject to one or more logical flaws (see Introductory Chapter II). Again as to its origin; the Lord says:- Prakriti and Purusha both are eternal (13. 20.) as there is a danger of the irruption of a storm of controversy if we hold that it was *posterior* to the Spirit. In fact there can be no time limit as to both the Spirit and the matter. In short Prakriti is for the sake of show only, what is substantial is the Self and its Power. Lest one may remark here that since all activity proceeds mediately from Him, and Prakriti is not responsible as being only the instrument of this activity, therefore why should any responsibility attach to the creatures of this Prakriti; the Lord says that there is another Prakriti (the Para Prakriti) mixed and assorted with this Prakriti which in activity and Power and, in short, in respect of the freedom of the will is quite of my essence and not *separated* from me (in fact there can be no local or spacial separation between either the Prakriti or the Spirit or between the Para Prakriti and the spirit); and therefore the individuals have got their own responsibility also, (note that as that aspect or phase of the Self which is connectedly associated with matter is conditioned to that extent, therefore, to avoid any attachment of liability to the Supreme Self, that involved self also is classed into the Prakriti although of a superior character).

In conclusion, the Lord means that all that appears is His Prakriti and that which makes it *appear* so, is His Mâyâ which emanates through the activities of the gunas of the Prakriti and He is the *source* and *support* of all. Prakriti is the *form*, Mâyâ is the *presenting* power of that form, and the Self is the *source* and *basis* of all and there is nothing over and above this Supreme Self.]



] There is nothing whatsoever over and above me, Oh, Arjuna. All this ( Universe ) is threaded in me as rows of pearls in a string [ *i.e.* I am the essence of all phenomena ] and to give an idea how the Lord forms the essence and the mainstay of the Universe He gives instances :] I am the sapidity in water, the radiance in the moon and the sun, and the pervading and potential word of the Vedas. I am the sound in the ether ( Akâshâ ) and manliness in a man. I am the pure fragrance in the earth, the *teja* or brilliance in the fire, the life in all beings, and the austerity in the ascetics. [ In this way ] know me O, Pârtha as the *eternal seed of all beings*. I am the wisdom of the wise, the lustre of the brilliant. I am the strength of the strong, free from desire and passion. ( Nay even ) I am the desire in beings who act not contrary to duty. [ See the Theory of action p. 65 ] The natures ( भवः ) that are harmonious, active and slothful know these all as from me ; ( with this reservation that ) although, I am not in them, yet they are in Me. [ *i.e.* my self does not rest in these delusive activities of the gunâs, but yet it can not be said that they rest elsewhere than in Me. ] The whole world has been deluded by these threefold tendencies of the gunas, and does not know Me as above these and imperishable in nature. This Divine illusion Mâyâ of mine, pervading in the gunas, is hard to pierce. Only those who take shelter in Me, cross over this illusive Power. [ It is clear here that Bhakti is the first and foremost of the means to get rid of the illusions of the world [ see Introduction chapter III p. 81 ].

] Those deluded fellows the vilest of men who are the evil doers, do not take refuge in Me. They are established in the demonic nature, their wisdom having been extinguished by the Mâyâ or illusion.\* Four classes of persons, who perform good deeds approach Me, namely ( 1 ) those who are in misery and suffering, ( 2 ) the seekers for knowledge, ( 3 ) who desire to attain worldly objects or riches and ( 4 ) the wise. [ Note that the presence of good deeds and the absence of bad ones seems as it were, a condition precedent for one's inclination towards Bhakti. Theory of action see p. 78. ] Of these the wise, constantly harmonised in equilibrium, fixing his Bhakti or love in Me only ( *i.e.* in my essence ) is the best. As I am extremely dear to the wise, so is he dear to Me. [ It is next explained why this closest bond of union exists between the wise and the Supreme Self. ] Although these are all well-directed, but I hold the wise as my very self, because he, established in union with the Self is following the Supreme Path of the Self ( by acting in accordance with

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\* Why does the Lord possess such an undesirable thing as this Maya or illusive power ? The answer is that by the mere all-Powerful contact of the Self the materials of nature or Prakriti begin to conceive their own all-powerful nature and importance; and this is Maya an eternal dark side inevitable to a brilliant picture.

his Essential wisdom). At the end of many births the wise comes to me. That noble soul, who thinks that every thing is *Vasudevo* (and there is nothing besides or beyond Him), is very rarely found indeed. [There are other persons also who impelled by various desires, approach various powers of the elements appropriate for the fulfilling of these desires. The Lord says that as I am at the source of all the powers of the elements; therefore, the successful issue of the desires of these men too is virtually accomplished through my *conformative* assistance.] Those whose wisdom has been despoiled by various desires, resort to other (deities) powers of nature, adopting the various appropriate courses of action, as are dictated by their own natures: [the desires of a man are in accordance with his nature, he acts in accordance of these desires, and naturally looks up to those elemental forces that are calculated to bring about the fruits of his desires]. Any devotee who with faith wishes to worship any such aspect of the elemental force, I confirm his faith even in that power of the elements, and he by means of that established faith engages in the imploration of that power of nature, and from that power (through the force of the reciprocative force of action see p. 28) he secures his desired objects, which are verily furnished by Me (*i.e.* in My capacity as the source of all activity and production). But the fruits of (the pursuits of) these shallow-witted men, are finite and limited; and those who worship the deities (the *limited* powers of the elements) attain to the domain and status of the deities, (the elemental life however long is perishable) while those who are devoted to me will be reduced even into my essence. [The path is one and the same but there are various stages on it: I convey a man on this path to whatever stage which is his goal, even to the highest and the last. The preceding 3 shlokas establish the guiding power of the Spirit which is Nirguna]. The above mentioned unwise know me, who am really unmanifest, as being manifest; They do not know my supreme nature, which is unmanifest and most excellent. [These persons consider that God or the Divine Being is the manifested object of the universe and not knowing the real nature of my all-pervading Self they limit their ideas of the Divine to the limited and partial manifestations of the Self, and hence their aims and objects (although realised from the fact that the partial manifestations also arises from me) are also of limited extent. The reason why they do not comprehend the Lord in His entirety is:]

Having been over-curtained by my power of illusion (generated by the *inherent serenity* of the Self *i.e.*, योगसाया illusion accruing from the contact of the serene nature of the Self) I am not visible to all and this deluded world knows me not, as the unborn and the imperishable

[because they are not capable of conceiving, according to the peculiar constitution of their intellect, any thing beyond the limit of time, space and change]. I know all the past, the present and the future beings, but no one knows Me. [The reason why I am not known is explained in the previous shloka.] By the delusion of the pairs of the opposites, springing from desire and hatred, all beings in this creation are subject to a sort of enchantment. [Note that this delusion which arises from the tendencies of the mind is not like the inevitable illusion of Yoga Mâyâ which is inherent in the power or presence of the Self referred to in sh. 25. One is naturally incapable of perceiving the real essence of the Self with his senses; but this is not the case with the delusion arising out of the opposite tendencies of the desires of the senses; that as well as its consequential illusive appropriation of the Atmâ is capable of extinction (see introduction page 78). But those men of pure deeds whose sin has ceased they, freed from the delusive pairs of opposites, steadfastly worship Me [see the power of action in furnishing chasms for the utilisation of Bhakti. See Theory of action p. 78]

Those who strive for liberation from birth and death having taken shelter under Me, they know the Eternal Spirit, the whole Self-knowledge and all Action. [The import of this shloka is essentially identical with that of the 1st shloka of this chapter. The significant idea is that those who with a sublime idea of salvation, engage in my Bhakti they shall know Me, although from the peculiar construction of the human mind I am incapable of being known (see shloka 25) in toto. So great is the efficacy of Bhakti and Yoga. In other words that Atmatattva which is present in man is alone able to know its nature, not the elements of Prakriti *Budhi*,<sup>o</sup> intellect etc.] Those who know me in the light or aspect of a *master* of the body, of various beings and of the elements, and that of a master of universal activities, they, harmonised in mind, know Me even at the time of departure from this life [*i.e.* those who know that I am the guiding essence of all manifested objects, of the powers visible in that manifestation अधिदेव as also of all activity—they have full wisdom; and verily the connotation of this comprehensive shlokâ embraces all the Essence of Knowledge and He is in a few (nay three) words described to be as the source, support and guide of everything, *i.e.* all apparent and visible Universe which may be divided into the grand subdivisions of, power देवाता, activities यज्ञ and

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<sup>o</sup> In our Introduction, chapter I, we have attempted to offer convincing proofs of the existence and general features of the आनन्द मय आत्मा. But as to what that, आनन्द मय आत्मा actually is, is realised only by the practice of self-realisation by Yoga or Bhakti. The ecstatic Joy of the absorbed devotee, can best conceive the practical nature and presence of the Lord; and hence it is only he that can be said to know Him best.

appearances भूत, is based upon and regulated by this underlying and fundamental governing Self. Now the description of this essential wisdom is carried on to the next chapter.]

## CHAPTER VIII.\*

### THE IDEA OF THE IMPERISHABLE BRAHMA IN YOGA.

Arjuna said : what is that which is called Brahma and what that which is named, Adhyatma and what is Karma? Again what is Adhiyatma and what is Adhidaiva, how and what is Adhiyajnya in this body Oh, Madhusudana; and how do the self-controlled know thee even at the time of departure (from the life)? The Great Lord replied: The highest (irreducible) and indestructible eternal element is Brahma; The constant and immutable Essence of all is Adhyatma and that creating element which produces the constitutions or convictions, of beings is Karma. That status or existence which is subject to perishability or deterioration is Adhibhūt.

That which is endowed with the *capacity* or power of an intelligent being (Purusha) is Adhidaivata and that which is called as अधि यज्ञ in the body is my self; Oh, best of the embodied! [Brahma, according to this concise definition, the essential elements of which are being imperishable and ultimate, embraces the supreme Self also, although more commonly it signifies the underlying imperishable essence of Prakriti. Adhyatma refers solely to the real essence of the Atmā. That activity which determines as well as produces the status of a man is कर्म (note that the term Bhāva refers both to the condition of mind and the condition of bodily existence.) It implies activity whether personal or universal (see Theory of Action p. 70 which influences the formation and the propensities of intellect. All appearances that are changeable and unstable (this comprises everything save the Minimum Prakriti) are classed as Adhibhūta; whereas that power which gives the idea of a *capable* entity is the Adhidaiva. As

\*The concluding shlokas of Chapter VII and the first 4 shlokas of chapter VIII, splendidly depict the Pantheistic doctrine of Universal Omnipresence in the remarkable classification of (1) अध्यात्म i.e. the pure fundamental Essence on the basis of which all phenomena rest, (2) ब्रह्म the indestructible element that changes, (3) अधिभूत the changed appearances of the objective world; (4) अधिदेव or the capable and *energising* spirit, (5) अधियज्ञ the fundamental principle of universal preservation and (6) कर्म the particular manifestations of that activity. It will be noticed that all these are the various aspects or manifestations of the same Masterful (mark the significance of the prefix अधि) fundamental Essence.

for Adhiyagya the Lord does not *define* it but says that it is myself. The reason is that the word *यज्ञ* has already been described and too clearly illucidated in the previous Chapter (See ch. 3 & 4) where it was fully established that the term *यज्ञ* comprehends the ideas of Universal preservation and assimilation. Now the Lord says that that power which performs this function *in the body* is none but myself. Next the last portion of Arjuna's question is answered] And he who at the last moment *thinking of Me* alone leaves the body, he is sure to enter into my being, there is no doubt as to this. See Supra 2.72 and the notes thereon. [Not only thoughts intent upon Me will usher the man to me, but as a rule, the thoughts of the last moment determine the next immediate birth.]

Whosoever at the end leaves the body, thinking of any status or existence he is sure to attain to that, his (next) existence being determined by that condition of thought. [Is there any contradiction between the systematic order of the law of Karma and its attachment to the mind described in our Theory of Action and the idea presented in this shloka? No. This shloka does not say that the formation of a future life and its appropriate nature is determined haphazardly by the occurrence of any idea into the mind at the time of death, and that the confirmed encrustment of the ideas around the intellect brought into existence by the engrossing occupations of the life, will be quite washed away by this sudden intruder in the form of a death-bed idea, it only means that the *order* of succession of the fruition of these various classes of ideas is determined in this way that the apparent constitution of the body and intellect for the would-be existence is determined conformably to the free play of this *last* idea, so that if this last idea is not of a permanent and firm character (as that achievable in perfect Knowledge and Bhakti) the other ideas that trammelled the mind in the life will gradually and in due order begin to unravel themselves in accordance with the law of Karma. However the importance of the cultivation of a desirable idea at the last moment of life, which has the power of regulating a next life, is very appropriately described here. As it has been shown that the ideas of a man at the last moment are peculiarly instrumental in allotting his next life, and as it is impossible to predetermine *what* the last moment will be, therefore it is safe that:] Therefore *at all times* think of me and do fight because, when you are devoted in me with the whole mind and Budhi, then you are sure to be reduced into my essence alone. [This is the great secret of Bhakti from the point of view of death-time thoughts]

With an unwavering mind, harmonised by continued practice a man reaches the Supreme Self by *constantly thinking*. [Thinking

justified in Bhakti and Yoga.] He who thinks upon the Omniscient, the Eternal, the all-governing, the minuter than the minute, the supporter of all, unimaginable in form and appearance, resplendent as the sun and beyond the reach of all darkness, he who thinks of such at the time of departure, with an unwavering mind, harmonised with devotion or Bhakti and the strength of Yoga, having controlled the life breath amidst the eye-brows; he goes to that Spirit Divine. That path which the learned in the Vedas, declare to be imperishable, which is entered upon by the unattached and the self-controlled, and desiring which people resort to the performance of Brahmacharya, I declare to thee in brief. [Note that the practice of Patanjala to be again referred to hereafter in s. 12 to 14 is considered to be the approved way of attaining to the essence of things, by *contemplation*.] Having provided against all ingress into the entrance (of the body) and with the mind controlled at the heart (the centre of the body), the life breath fixed in his head and concentrated in the contemplation of Yoga (or equality); uttering the one *lettered* (अक्षर imperishable) Eternal and thinking of me,] he who goes away, he goes to the highest stage. I am within easy reach of that harmonised Yogi who, constantly thinks of me, never thinking of another. The noble souls who they attained highest perfection attained to me; never again revert to the life which is the place of pain non-eternal. They (in fact) achieved the highest perfection.

[We have seen that at the time of departure from this body a particular condition of the mind is very important and the Lord has advised that a Yogi who has already by constant practice attained to a steady equilibrium of the Budhi, shall retain the same even at the time of death i. e., from the particular importance of one time the general importance of all times has been established. Note in the following shlokas, having described in shlokas 16 to 22 the particular stages of the evolution and dissolution of the Universe with reference to *time* and at the same time pointing out that all this is within the changable sphere of the Gunas of Prakriti and that the absolutely unchangable and immutable position is beyond these regions and that is the Supreme Spirit we have been again referred to the particular *conditions* of the external Universe with reference to the time of death which affect the formation and guidance of the ego for future life; and then in shloka 27 we are recommended that he who irrespective of a particular time, is *ever* prepared with his balanced and steadfast Budhi he need not fear these peculiarities of external circumstances, as also the particular condition of his mind, in respect of a particular time because, (1) he has grasped the full and introspective illumination of the

Eternal Spirit and can never fear the delusive tendencies of the darkness of time, his self-kindled light is sufficient to guide his ego (nay there is no need of any guidance with regard to time or space: अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनां and (2) he can by the power of practice wait till this suitable and enlightening time comes. The exquisite art with which from the existence of certain conditions of time and space influencing the transmigration of the soul, a general and excellently remediable principle traceable to the source of Adhyatmâ has been established will, it is hoped, be appreciated by the reader. And, in fact there is no need for such controversies as to whether shlokas 24 to 26 have reference to particular time or only to particular condition of light and darkness. See the general conclusion in the next shloka 28 which is to the effect that realising all these obstacles inherent in the nature of time and other circumstances of death period, the Yogi will soar higher than all such conditions and renounce all fruits.]

Arjuna, All the worlds, including even the first and the foremost Brahma world (The original and undeveloped condition of Prakriti are changable. But he who reaches me, for him there is no birth known. The day of Brahma is known to extend beyond a thousand Yugas (as to the duration of a Yuga see Tilaka, Gita Rahasya p. 193.) and the night is terminable on the expiry of a like period. Those who know such days and nights of Brahma, they know day and night. [These are perhaps the approximately calculated periods of every progressive evolution and devolution of Prakriti. At the commencement of day all the manifested stream forth from the unmanifest (the मूलप्रकृति) At the advent of night these same dissolve into the self same source मूल प्रकृति called unmanifest.

[Thus] The same concourse of beings, coming into existence repeatedly, is dissolved on the approach of the night and comes forth again at the dawn of the day, as if by compulsion (i.e., not with free will. It is by the force of the law ordained by Him who is described in the next shloka.) But higher than all this, exists that unmanifested which is beyond and prior to, the unmanifested (mentioned in verse 18), and which in the perishing of all beings, does not perish. [The मूलप्रकृति also does not perish, therefore the first part of this shloka governs the second.] That is called unmanifested, imperishable and that is said to be the supreme goal, reaching which there is no return, that is my supreme abode; He is the highest spirit, O Partha, and is accessible by unwavering devotion to Him alone. In Him all beings abide and He pervades all this. [The description of the Supreme Self as above every thing; (1) Purusha = a capable

power or Spirit which is betokened by the manifested powers of the Universe whom people call so many spirits, (2) He is at the same time the *container* and the *pervader* of all objects. (3) He is over and above everything and (4) is accessible by absolute devotion and absorption. Knowledge and Yoga are not necessarily excluded, because the result of these two also will be to direct the egoistic soul to its true nature. This is the pure Adhyatma. The reader will mark here that the relation of the Pure Spirit with the Prakṛiti has not been pointed out by means of any fixed ideas of succession or causation, but only by the general but comprehensive conceptions such as: He is the Supporter, pervader of all and yet lies beyond all. See Introduction chapter II p. 35]\*

Now, I will describe to thee, Oh Bhārata, that time wherein going forth Yogis return not, and also the time wherein departed they return. Fire, light, day time, the bright fortnight, the six months of the northern position of the Sun: all knowers of the Eternal who die in these times and circumstances are reduced to the Brahma or Eternal. [But] the Yogi who approaches the moon light, by departing during smoke, night time, the dark fortnight and during the six months of the southern position of the Sun, again returns. [Because in these times and circumstances he has no real light to guide him, the moon light being the borrowed or reflected light. The use of the initiative words अग्नि and घृत् in these two shlokas signifies that a general *condition* of darkness and light as well as period of time pertaining to these conditions are intended. The two ways refer to the famous Devayāna and Pitriyāna] Light and Darkness, are thought to be the world's perpetual courses; one who goes by the former does not return, while he who goes by the latter, returns again. But, Oh Partha! Knowing these paths, the Yogi is by no means perplexed. Therefore in all times be *harmonised in Yoga*. Knowing all this (what has been mentioned above) the Yogi passes beyond all the fruits that have been aimed at in the Vedas, in the sacrifices, in the penancial austerities and in charities, and reaches the supreme and Primeval abode.

[In the 7th and 8th chapters action and its results the strength of Prakṛiti and the relation of the outward manifestations to their very source and essence are emphasised in the light of Adhyātma. In the next chapter the supreme importance of the guiding and conforming functions of the fundamental Spirit, the परब्रह्म and the consequences of Bhakti which are governed nearly by the same law as is applicable to

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\* The Great Lord having, by the by, alluded to his Supreme Self, now again refers to the particular circumstances *in time* which bring about the transmigration of souls and thus the answer to the last part of the question in 8. 2 is resumed.]



Karma are clearly brought to the fore front. In the 7th. and 8th. chapters it is shown how the law of activity *ipso facto* furnishes occasions for the cultivation of the means to Moksha. The next chapter shows how by a sympathetic communion with the underlying and guiding Spirit; it is possible to come to an end of all earthly troubles. Saving this difference of stand points the subject matter of these chapters is nearly analogous and a gradual amplification of the Adhyâtma which is further detailed in chapters 13, 14 and 15, seems to have been the main object.]

[I think it may safely be said that the 9th discourse presents the climax of Adhyâtma and hence it is fitly called Raj. Yoga and Raj. Vidyâ].

## CHAPTER IX.

### ROYAL KNOWLEDGE & ROYAL SECRET IN YOGA.

The Lord continued:—Again I shall relate to thee this most profound secret: wisdom accompanied with knowledge, knowing which thou shalt be freed from evil. This is the sovereign secret, the most sublime and holy. It is self-evident (and intuitional) and accords with one's sense of duty, is very easy to perform and unchangable. Those who have no faith in this knowledge (to be described shortly) not reaching me fall into the course of the repetition of deaths. [Now that fundamental wisdom which has been praised so much is disclosed:] I, who have no manifested form or shape (in reality), have pervaded this whole universe. All beings are abiding in Me, but I am not rested in them. But donot think that the beings are rooted in Me. Behold My Divine Yoga (or balancing power), that although I am the sustainer of beings yet am not affected by their contact भूतस्थ. My Self calls forth the existence of beings. As the mighty air, although stationed in the space yet reaches everywhere, in the same way, be assured, that all beings rest in Me. [But they do not bind Me locally. In these 3 shlokas the relation of the Prakriti to the self is splendidly described—in defiance of the wordly logic—as being something intuitional; yet beyond the pale of time, space and causality. The essential elements are:—(1) I have no shape or form in My real essence such as can be manifested to your senses; yet (2) My formless Self pervades everything that you see i.e., there is nowhere where, or no object wherein, I am not. Not only am I present everywhere and in all beings, but (3) I am also the support of all existence; but (4) this existence is not my support i.e., I am my own support.

(5) Being the support of beings, do not think that I am *spacially* affected by their contact. It is the balance of my Divine power that keeps them stationed or poised where they are. My Self, although supporting all beings and the cause of their existence, is not placed in any relation of propinquity in space or succession. (7) The universe although supported and pervaded by Me is, yet no limitation or burden to me. Now the question arises, that if your self which is the substratum and support of all universe, is not in any immediate *spacial*, causal or timely relation with the Phenomena of the Universe, then what is that which in its ultimate form is so connected with these outward objects and their manifested forms. The answer is:] O, Arjuna, at the end of a world-age (*i.e.*, when the active force of Prakriti has exhausted itself), all beings are reduced to My nature or Prakriti (in its original undeveloped form) and when the period of activity again commences, I send them forth again [*i.e.*, *spacially* they are revolving in the circle of the Prakriti, but this revolution is carried on through My power.]

[Now the question is, how or in what manner (whether by causal, motive or evolutionary connection) does your self affect the propagation of this revolving circle of Prakriti. The answer is that no such relation as may be comprehensible by the human intellect, can be established. The conception which will give an approximate idea of this relation is presented by the idea of *domination*: it is not known by what imaginable way that domination is effected.] By *controlling* my Prakriti, I send forth repeatedly this whole multitude of beings who, having fallen into the clutches of the former, cannot help the liability for repeated births. [But this exercise of control on my part is not of the nature of that action which binds people and forges compulsory fetters for them:] And these actions (of sending forth by the control of the Prakriti) do not bind Me, because I stand quite indifferent and unattached to these actions. [The fact is] that I am the Master, or the Supervisor and Prakriti (the virtual actor) projects itself into all immoveables and moveables and this is the reason why the Universe revolves. [Revolution is in the nature of the Prakriti and I indifferently conform to it. This is my true description, but fools do not realise this.]

Fools who know Me only as a personified human being & do not know My supreme existence, as the Master of all beings, insult me (in this disrespectful regard.) Their hopes, deeds, wisdom, & thoughts are all fruitlessly aimed, and they are partaking of the delusive devilish and vicious nature. But the noble souls that partake of My Divine nature, knowing me the unchangeable beginning of the beings, worship me with undistracted mind.

Always speaking highly of me and firmly engaged in constancy, doing homage to me, they worship perpetually harmonised in Yoga.

There are others who worship me by the sacrifice (or cultivation) of wisdom, as the One, the manifold, and every where present. [*i.e.*, They worship me in any capacity whether as one, as many, or as every thing but attain to me because I am approachable any and everywhere—provided their Bhakti of my one or limited phase, must be grounded on their clear understanding of my Divine and all-embracing essence.] I am the ऋ (Vedic sacrifice), I am the यज्ञ (the sacrifice mentioned in the Smirities;) I am the food offered to the ancestors, and I am the vegetable herbage. I am the recital, the butter, and the fire and I also the offered Ahuti. I am the father of this Universe, the mother, the supporter, the grand father. I am the Being worth knowing, & the pure ऊँकार. I am the Rigveda, the Sâmvêda and the Yajur Veda. I am the goal, the sustenance, the master, the guiding witness, the abode, the Sheller, the lover, origin, dissolution, foundation, reservoir and the seed imperishable. I give heat, hold back and send forth the rains. The immortality as also the death am I. I am also both being and non-being. [Thus I am every thing and every where: The result is that any one phase of my all-comprehending self is enough to lead to me].

[On the strength of the above described unifying and all-embracing principle of my self,] those versed in the 3 Vedas, the soma drinkers, who are purified from sin, having satisfied Me with the Yajnyas, pray for the attainment of Swarga (heaven). They, having reached the holy region of Swarga, enjoy there bright and godly enjoyments and festivities. They, then, having enjoyed the spacious heaven-world after their holy virtues are exhausted in their fertilisation, revert to this mortal world. In this way the learned in the rites of the 3 Vedas, impelled by desires of enjoyment, inevitably fall into the cycle of going forth and coming in. But those who (on the contrary) unattracted by anything else, worship me solely; for these perpetually harmonised beings I secure the welfare of their Yoga or बुद्धियोग. Even the devotees of other powers or deities who worship full of faith, even they worship Me, through *not according to the principle*. I am no doubt the master and appropriator of all Yajnyas (or dutiful activities). But they (who perform these Yagnyas) do not know me in this *essential* comprehensibility and for this reason they fall (after attaining the limited success in proportion to the extent of their grasp of the Divine manifestation.) [As a man follows an automobile leading anywhere according to the aim of the man who uses it, so my power through force of its all-comprehensibility guides everywhere, and it is the fault

of the man who conceives only an imperfect destination, that he falls short of the final and unchangeable goal. This explains fully how everything is possible in this world as also how everything can be achieved by the concentration of the mind.] Those who worship the Devâs or the powers of the elements, will go to the Devâs (*i.e.*, they will be put into the position where they can fully utilise and benefit by the usufruct of these capable powers) and the ancestor worshippers will go to the ancestors, and those who worship the (different) forms of beings or elements will unite with these and even so my worshippers come to me. [The reason is that I conform to the desires of every body.] He who offers to me with devotion anything even a leaf, a flower, a fruit, a quantity of water, I accept that, offered as it is with devotion. [I am not too high for any the slightest homage or offering, provided there is love or भक्ति associated with that offering.] Therefore whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest and whatsoever thou sufferest as a penance, offer all that to me [Because by knowingly assigning all the fruits or consequences of action without reserving anything for thyself, thou art sure to be freed from the fruits of action and will be thus reduced into me]. In this way thou shalt be freed from the bonds of action yielding good and bad fruits, and thy self having been fortified by the (essential) renunciation in yoga shall merge in me, when set free. [Now mark the wonderful analogy of the Equanimity-Yoga applied in the deduction of the element of Bhakti from the Divine Essence.] I am equally situated in all beings, because there is none hateful or dear to me (so that it cannot be inferred that I am not in the low and contemptible creatures and that therefore the latter are incapacitated from acquiring my Bhakti). Those indeed who worship me with devotion they are in me and I in them (*i.e.*, they and my Self are akin). Even if a most sinful creature worships me with undivided heart even he should be considered as righteous, because he has resolved rightly. Speedily his self is directed to righteous duty and he attains to perpetual peace. O Arjuna, know thou for certain that my Bhakta or devotee never perishes [c.f. 6-40 नहिं कल्याणकम् कश्चिद्दुर्गतिं तात गच्छति also see the Theory of Action pp. 81 & 82.]

O, Partha, they who take shelter in me they, though they be born of sin, *i.e.*, women, Vaishyas as also Shudras, also attain to the supreme path. What to say then of the holy Brâhmanas and devoted royal saints. This world is transient and joyless, having come to this, be thou devoted to me. [Now comes the supremely conclusive ordinance of Bhakti]. With thy mind in me, be devoted to me and sacrifice to me

and make thy obeisance to me. Having thus attained the harmony or balance of the self by complete absorption and devotion in me, thou shalt surely come to me. [It is interesting to notice here that the sublime zenith of the derivative arguments of भक्ति attained here, has been in spite of the intervention of 8 chapters still maintained and only repeated in the conclusion of the Song: see Chapter 18—65, 66. \*The reader will thus clearly grasp the regal pre-eminence of the teaching of this chapter.]

[The subject of अव्यात्म having been carried to the next chapter, the topic of the all-comprehensibility of the Supreme Self (contained in shlokas 16 to 19) is explained with further elucidation showing how the Lord is everywhere and in everything, by detailing the Bibhutis or external emanation of the Divine Spirit through the crust of Prākṛita manifestation.]

## CHAPTER X.

### THE APPRECIATION OF DIVINE MANIFESTATION IN YOGA.

The Lord continued : Oh mighty armed ! again hear my Supreme words, which moved by a desire to do thee good, I speak for thy welfare. My coming into existence is not known to the Deities or the great Rishis even, for I am the beginning of the Deities and the great Rishis in all respects. [Therefore] he who knows me as unborn eternal and as the *great Lord of the world*, he among the mortals, quite undeluded, is liberated from all sin. [All the peculiar conditions and attitudes of the mind are produced through my power *i. e.*, to say my manifestation is discernible in every object and even sentiments of the mind. Wisdom, knowledge, freedom from illusion, forbearance, thankfulness, self-control, composure, joy and grief, existence and non-existence as well as fearless-

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\* Seeing this, will it not be proper to call the Gita a भक्ति योग शास्त्र rather than a कर्म योगशास्त्र. for to initiate an unwilling individual into some undertaking, the explanation of the importance of that undertaking is as much essential as the instillation of a devoted faith in his mind towards the righteousness of that undertaking as well as the *bona fides* of him who advises such an undertaking.

ness, harmlessness, equanimity, satisfaction, austerity, generosity, fame and infamy all these characteristics of beings flow even from me. The ancient seven great Rishis and the four Manus, were born of my mental propensities (*i. e.*, they embodied my intellectual tendencies, and were the direct emanations of my thought-attitude).\*

He who knows in essence this my expanded manifestation, and the Divine Power of equilibrium, he is harmonised with the unwavering Yoga. There is no doubt as to that. [The extension of the Divine Manifestation just described and the balancing power that rules and regulates the several objects of the manifestation particularly referred to in chapter 9-5, comprises the all-embracing entity of the Divine Self and in this way it is no less than the real essential wisdom.] In short I am the generator of all and everything proceeds from me, holding thus, the wise, full of faith adore me. Their thoughts and life-energies, all concentrated in me, enlightening each other and perpetually talking about me, they are content and joyful. [The result is that] to these, who are ever harmonious and affectionately engaged in my adoration, I award, that Yoga of the Reason (equilibrium of Budhi described in chapter 2) by means of which they attain to me. [It is evident here that Bhakti if not accompanied at first with Yoga will achieve the latter in due course and hence it is the supreme instrument for attaining everything even the मोक्ष. Hence the propriety of the sweeping injunction: सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज chapter 18-66 ]. Out of pure compassion for them, I, dwelling within their self, dispell their ignorance—born darkness by the brilliant lamp of wisdom. [This gives the essential reason as to in what manner, the Lord facilitates the acquisition of Yoga, Gyāna or even Moksha by means of mere Bhakti or *attachment* of the self to its true Essence. Note how remarkable are the effects of the Self's *attachment* towards the opposite directions of Matter and the Pure Spirit, between which it forms, so to say, a connecting link with susceptibility to lean towards either side; see Theory of Action p. 66. Arjuna is not yet satisfied with the description, to some extent general, of the Divine emanation and therefore he requests the Lord to enlarge upon what has been said, with fuller detail and clearer allusions to such indications of the Divine effulgence in matter. Mark also how gradually the description is approaching the material canons capable of intellectual compass, without

\*There is a great controversy over the proper application of the word चत्वारः in this verse and various interpretations have been offered by various writers. But in my humble opinion this controversy does not touch the substance of the subject-matter and is merely worthy of acedemical interest. For fuller discussion see Mr. Tilak's Gita p. 751. The substantial signification is that all the primitive and ancients sages and wise leaders who were the Pioneers of thought and civilization were the personification of the Divine thought-tendency.

in the least deviating from the fundamental substratum of purely Avyakta nature :]

[12--18]

Arjuna says : Thou art the ultimate essence of things and the supreme abode and sublimely holy, and art the Eternal Divine Man (Spirit), the first Deity, the unborn Master ! All the Rishis and the Divine Rishi, Nârda, pronounce thee as such; as also, Asita, Devala and Viyâsa. And thyself speakest to the same effect. All this I believe to be true that thou sayest to me. It is true, that not even the Devâs or the Danvâs can comprehend thy manifestation [even thy manifestation is so very indefinite and limitless] Oh, Pârûshottama, source of beings, Lord of beings, Deity of the deities and Master of the Universe, thou alone (truly) knoweth thyself by thy Self (and not any one else). Now, pray tell me without reserve thy Divine emanations, by means of which, pervading all this Universe, thou keepest thine own stand. O, Yogin, how shall I recognise thy manifestation in the midst of my constant meditations and in what different phases of existence, shall I think of thee O, blessed Lord ? [In short] tell me again in detail of thy Divine Yoga and Manifestations, for while hearing these ambrosial (life-giving) words of thine, I donot feel satiated.

The Lord says : Happy be thy lot ! I will declare to thee my Divine manifestations. (The first thing to be borne in mind is that) owing to their all-embracing character, there is no end to the manifested expansion my Self. [Now begins a systematic description, beginning from the nearest to the remotest stages of the emanations of the Divine Being :]. O Gurâksha ! (Arjuna) I am the self (or essence) seated in the heart (centre) of every being (being=every object of nature, not necessarily human being only). and I am the beginning, the middle, and the end of all beings [I am the essence and substance of all beings] and I am the Time. Of the Adityâs I am Vishnu, of the radiants (the stars) I am the glorious Sun. I am marichi of the Marûtas and of the asterisms I am the moon. Of the Vedas I am the Sâma Veda and of the Devâs I am the Vâsava (Indra). I am the mind (manasa) of the senses, of the live beings I am the life energy, of the Rudras I am Shankar, and Vittaish of the Yakshas and Rakshashas; of the Vasûs I am Pâwaka and am Meru of the high mountains. And Oh Pârtha, I am Virahaspati, the chief Purohit, of the family priests; I am Skanda ( कर्तिकेय ) of the commanders of armies, and of water reservoirs I am the ocean. Of the great Rishis I am Bhrigu, of the speech I am the one syllable ('Om'); of sacrifices I am the sacrifice of Jap (silent repetition of the mantras) and of immovable beings I am the Hîmalaya. I am Ashwatha of all trees and Nârada of all divine Rishis, of Gandharvas I am Chitra Ratha and of those that attained to perfection

(in establishing their re-searches or conclusions) I am Kapila Muni Of the horses, know me to be Ucchaishravas, born of nectar; I am Airāvāt of the majestic elephants, and of men I am the monarch. Of weapons I am Vajra, the thunder bolt, of cows I am the Kāndhuka, I am kandārpa of the progenitors and of the serpents I am Vasuki. I am Ananta of the Nāgas, Varuna of the water creatures and of ancestors I am Aryamān, and of Governors I am the Yama. Of the Daityas I am Pralhad, of the consumers I am Time, of the beasts I am the lion and of birds I am Garura. Of fliers (flectors) I am the wind, of well-armed warriors I am Rama; of fishes I am the *makar* (crocodile) of streams I am the Ganges. Of the creatures (I am) the beginning and the end as well as the middle. Of sciences I am the science of the metaphysics: I am the eloquence or (cratory) of the orators. Of the letters I am the अक्षर [No letter can be pronounced without the help of the letter अ] and the duality of a compound. The unending Time am I, and I am the sustainer with my look directed every where. And I am all-devouring death, and the origin of all that shall exist, of feminine qualities, I am fame, opulence or munificence, speech, memory, wisdom, constancy and forbearance. Of hymns I am the Brihatsāma, I am Gāyatri, of metres, I am Margshrisha of the months and of seasons the flowery spring tide. Of the swindlers I am the gambling (*art*), and I am the brilliance of the brilliant. Of the constant and spirited I am victory, judgement and constancy. Of the Yādvas I am Vasudeo, of the Pāndvas I am Arjuna (thyself); of the sages even I am Vijās, and of the poets I am the उपनाकवि. Of the rulers I am (the power of) punishment; and I am policy of those who desire victory, and of secrecies I am silence and I am the knowledge of the knowers. [In short] Arjuna, whatsoever is the seed (or germ) of all beings (= any existence) that am I and there is naught, moving or unmoving, that may exist without me. There is no end of my Divine manifestations. Arjuna! These details of my manifestations are described by way of illustration only. [The Lord now gives the general principle or standard for recognising the Divine manifestation in the material or Prakrita forms] Whatsoever partakes of splendour, magnificence, or excellence, take that to have sprung from a particle of my effulgence. Or, what is the use of knowing all this? (Suffice it to say) that I rest, having pervaded this whole Universe with (only) one phase or fragment of my self.

[The magnificent and masterly exposition of the most salient features of the Lord's Divine emanations through the objects of Prakriti did not and could not satiate the longing of Arjuna's heart to visualise



like any other objects of sense or perception, the totality of the Divine entity. He has, no doubt, by the amazing gradation of impressive delineation, by this time come to realise the *conditions* & external indications of the Divine effulgence in the accustomed garb of matter; but now he is curious to see the personified entity of this manifested effulgence in its all-comprehending and all-embracing aspect. This will form the subject matter of the next chapter.]

## CHAPTER XI.

### THE UNIVERSAL ESSENCE VISUALISED IN YOGA.

[1-8] Arjuna said: The Supreme Secret concerning the Self, which thou hast spoken to me for my welfare, has dissipated the delusion under which I laboured. I have also heard from thee in detail, O Lotus eyed Lord! the production and destruction of beings as well as thy imperishable greatness. Now, O Supreme Lord, I desire to see thy Omnipotent form, exactly as thou describest it to me. If thou thinkest that I am capable of seeing it (thy form), O, Lord of Yoga, then show me thine Imperishable Self. The Lord replied. Behold, O Pârtha, as my form, a hundred fold, a thousand fold, various in kind, divine and various in colours and shapes. [Next he proceeds to give detail.] O Bhârat, behold the Âdityas, the Vasûs, the Rudrâs, the two Ashvins and also the Marutas (various classes of celestial beings); behold good many marvels which thou hast never seen before now, O, Gurakesha, Dark-haired one.\* Behold here, today the whole universe movable and immovable resting in my one body (form) with everything thou desirest to see. But in fact thou canst not see me with these thine (material) eyes. I give unto thee the Divine eye that will disclose to thee my sovereign Yoga.

[9-31] Sanjaya said: [our readers will recognise Sanjaya who is the narrator to Dhritrashtra of the events of the battle.] Having thus spoken, O king, the great Lord of Yoga, Hari, showed to Arjuna, His Supreme Lordly Form (as Ishvara) as described below: With many mouths and eyes, with various visions of marvel, with many divine ornaments, with many upraised divine weapons; wearing divine necklaces and garments, annointed with divine unguents—as the God all-marvellous unlimited, and with face turned everywhere. If the splendour of a

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\*At the time of addressing, various epithets such as Bharat, Madhusudan, Gurakesha, Partha etc. have been used in the Sacred Song. Some writers make it a point to precisely translate these terms, holding that this application has some particular significance with reference to the context. I do not think this opinion is correct and hence have not been so particular about such formal precision.

thousand suns were to blaze out at once in the sky, that might resemble the brilliance of that Great Lord. There, Arjuna saw the whole Universe, divided into diverse forms, standing in the *one* body of the Deity of deities. Therefore, overwhelmed with astonishment, his hair upstanding, he bowed down his head to the Divine Being and with clasped hands spoke out : Arjuna said :—O God, within thy form, I see the gods, all grades of beings with their distinctive marks. [I see] Brahmâ, the Lord upon His Lotus-throne, all the Rishis and the Divine Serpents. With an immense number of mouths, eyes, arms and breasts, I see thee *everywhere* in unbounded forms. O Master of the Universe, Universal in Form ! I do not see thy beginning, thy middle or thy end. I behold thee with thy discus, mace and tiara, in the form of a mass of splendor, blazing on all sides as fire or as the sun, immeasurable and dazzling in all directions. [Now I realise that] thou art the supreme Imperishable, worth knowing. Thou art the great treasure house of this Universe. Thou art the changeless guardian of the Eternal Dharma. I hold thee as an immemorial Purush (Intelligent Power). I see thee as beingless, middleless and endless, with unlimited force and numberless arms. I see thee blazing as sacrificial fire, burning up the whole Universe with its splendour. Thou hast singly pervaded the Earth, the Heavens as also all the Space that intervenes and all directions. O, mighty Lord, I see that, observing this thy strange awful form, even the triple worlds are tremendously agitated. Yonder congregations of gods enter into thee. Some are invoking thee in awe with folded hands. Parties of the Maharshis and Siddhâs are chanting “all hail!” and praising thee with abundant hymns of praise. The Rudrâs, the Âdityâs, the Vasûs, the two Aswanis, the Maruts and the Vishnupas, and the groups of Gandharyas, Yakshas, Demons and Siddhâs are all looking at thee all amazed. - Seeing thy mighty form with many mouths and eyes, with many arms, thighs and feet, with many stomachs and fearful with many jaws, all people, and I likewise, are much alarmed, O mighty armed, O Vishnu! seeing thee touching the skies, radiant, possessed of many hues, with gaping mouth and with large blazing eyes, I am much alarmed in my innermost heart, & feel no courage, no tranquility. And seeing thy mouths with terrible jaws, and resembling the fire of destruction, I cannot recognise the various directions, and feel no comfort. Be gracious, O Lord of gods! who pervadest the Universe. [The utter incapacity of the intellectual eye to behold the Divine manifestation, even with remedial precautions दिव्यं ददामि ते चक्षुः is clearly evident here.]. And all these sons of Dhritrashtra together with all the kings, and Bhishma and Drona and this charioteer’s son (Karna), together with our principal warriors also are rapidly entering thy mouths, terrible

and ghastly (by reason of thy jaws.) And some are seen with their heads smashed as stuck in the spaces between the teeth. As the many rapid currents of a river run towards the sea alone, so do those heroes of the human world enter thy mouths, blazing all round. Even as butter flies, with increased velocity, enter a blazing fire to their destruction, so too these people enter thy mouths with increased velocity to their destruction. Swallowing all these people, you are licking (affording an incentive to fight by affecting their mind.) them over and over again from all sides with your blazing mouth. O vishnu, thy fierce splendours, filling the whole Universe with their effulgence, are imparting heat to it. Tell me who thou art in this fierce Form. I salute thee O chief of the gods! Be gracious. I wish to know thee, primeval one, for I do not understand the tendency of thy activities (the Universal tendency of regulative Action.)

[32—34] The Lord said: I am Time (or death) the destroyer of the worlds fully developed and I am now active to annihilate mankind. Even without you (i. e., even if you keep back from this fight) the warriors standing in the adverse hosts, shall all cease to live. Therefore, get up, and win renown, and overpowering your enemies, enjoy a prosperous kingdom. [Believe it] they have been already killed by me. Be only the instrument (for killing these) O Savyasâchin! Drona, Bhishma, Jayadratta and Karna, and similarly the other warriors too whom I have killed, do you destroy without being afraid. Fight! you are sure to conquer your foes in the battle.

[35—49] Sanjaya said: Having heard these words of Keshava who wears a diaden, (Arjuna) trembling and with joined hands, bowed down; and sorely afraid and with the throat choked up, he again spoke to Krishna, after saluting him. Arjuna said: It is quite proper, O Irishikesh! that the universe is delighted and charmed by your renown; that the demons run away affrighted in all directions and that all the assemblages of Sidhas bow down to you. And why, O high-souled one! should they not bow down to you (who are) greater than Brahma and first cause? O infinite Lord of gods, home of all the worlds, you are the indestructible, that which *is* and that which *is not* as also what is beyond them. You are the first God, the ancient being, and the highest support of the universe. You are that which has knowledge, that which is the object of knowledge and the supreme goal. O infinite formed! by you is this universe pervaded. You are the wind, Yama, fire, Varuna, the Moon, father and grandsire of all, and obeisance to thee a thousand time! and again and again obeisance to thee! In front and from behind, obeisance to thee! obeisance be to thee from all sides, you who are *all*! You are

of infinite power, of unmeasured glory ; you *pervade* all and *therefore* you *are all* ! If with reckless impudence, through friendliness or uncautiously. I have ever said ought,—for instance, O Krishna ! O Yâdava ! O friend ! thinking you to be my friend and not knowing your greatness (as shown) in this (universal form), and whatever disrespect I have shown you for purposes of merriment, or on occasions of play, sleep, dinner or sitting, whether alone or in the presence of friends—for all that O, undergraded one, I ask pardon of you who are undefinable. You are the Father of the world—moveable and immoveable—you its great and venerable Master ; there is no one equal to you, whence can there be one greater, O you whose power is unparalleled in all the 3 worlds ! Therefore, I bow and prostrate myself and beseech your favour, praiseworthy Lord. Be pleased, O God ! to pardon (my guilt) as a father (that of) his son, a friend (that of his) friend, or a husband (that of his) beloved. I am delighted at seeing what I had never before seen, and my heart is also alarmed with fear. Show me that same form, O God ! Be gracious O Lord of gods ! O you pervading the Universe ! I wish to see you bearing the coronet and the mace, with the discus in the hand, just the same as before. O you of thousand arms ! O you of all forms ! assume that same four-handed form.

The Lord said : 'O Arjuna, being pleased with thee, I have by the power of my Yoga disclosed to thee this Supreme Form (of Mine) full of brilliance, universal, infinite, primeval, and which has not been seen before by any one else but thyself. O, thou hero among the Kauravas ! I cannot be seen in this form by any one except thee, even by the help of the study of the Vedas, or of sacrifices, nor by gifts, nor by action nor by fierce penances. Do not be alarmed and perplexed at seeing such a fearful form of mine. Now, behold again that same form of mine, free from fear and with delighted heart.

Sanjaya said : Having thus spoken to Arjuna, Vâsudeo again showed his own form, and the high souled one, becoming again of a mild form comforted him (Arjuna) who had been affrighted. Arjuna said : O Janardana ! seeing this mild human form of Thine, I am now in my right senses, and am restored to my normal state. The Lord said :—Even the gods are always desiring to see this form of Mine, which it is quite difficult to get a sight of ; but which you have seen. I cannot be seen as you have seen me, by means of the Vedas, not by penance, not by gift, nor yet even by sacrifice. But O, Arjuna ! by devotion to me exclusively, I can in this form be truly known, seen and assimilated with. He who performs action for me ( my sake ), whose supreme goal

I am, who is my devotee, who is free from attachment and who has no enmity towards any being, he comes to me, O Pândava ! [The reader is reminded here that from the beginning of chapter 7, commencing with the abstract description of the Supreme Self that underlies all manifested appearances and activities he has been gradually and very tactfully, yet with a chain of reasoning that logically traces the ultimate conclusions of the realisation of the Self in Bhakti to the very foundation of all approved as well as intuitional attributive abstractions of the Self ( which is quite beyond the compass of human intellect and perception , introduced to the direct and perceptible manifestation of the fundamental essence ; thus performing the stupendous task of furnishing a *perceptible* conception of the Self without at the same time departing from or distorting the essential basis for this realisable manifestation of the Divine which is all in all ; so that it is no mere assumption of the Divine Being, resorted to in *accomodation* (as some writers have chosen to describe) to meet the natural propensities of the human instinct to grasp and realise the 'Essence' that is so far as his intellectual capacity is concerned naturally unrealisable. It is so to say the reality in totality as garnished in its robe of Prakriti that is attempted to grasp, *with the knowledge that its external appearance is not its true and only form* but is rather a screen between our ideas of it and its Self. But even that Screen, whatsoever it may be in essence, being his or under his control is full of His Self. The Nirguna Spirit embodying the Saguna Manifestation in His Prakriti, viewed in its Nirguna origin, is the essential wisdom for the Bhaktas and you will see that you have not missed your real ground and yet found a remedy for the inconvenience of perfectly knowing or perceiving the Supreme Self. Thus the Nirguna-Saguna conception of the Self even if it be an accomodation it is not an absolutely *assumed* accomodation. Of course, those who believe that God is an absolutely manifested or manifestible *personality* they are unquestionably in the dark (see chapter 7-24 अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः परं भावमजानन्ते ममाव्ययमुत्तमम् etc. ). Let us see whether this theory is in any way deficient as compared with the absolutely abstract theory of the Nirguna Supreme Self. The latter says (1) that the Self is Eternal, everywhere, the sole reality: we do not deny it; our conclusion that He is to be realised everywhere in all manifestations, is an appropriate conclusion from that. (2) The abstract theory says that He is attributeless or निर्गुण we say that He is *free* from the attributes, but not *away from* or *afraid* of the attributes. (3) Again the abstract theory emphasises that there is *no being* save His Self and the appearances are all illusion, we also admit that He is the Sole personality, and Prakriti whether it exists or

not, is as insignificant as a nothing *without* His Self. Finally the abstract theory teaches that the soul in man is absolutely identical with the Self. We admit this to this extent that both are of the same nature and *originally one undivided element*, with this reservation that so long and so far only as the former is *conditioned* with the contact of the material appearance, it is different from Him and so two entities one of the lover and the other of the loved are required for the conformation of the unification essential in भक्ति even as an accomodation to this condition, if not in reality. Thus we see that it makes substantially no difference whether we worship the essence with form or if we worship 'the essence stripped of all form,' This being so, the next question now arises as to which of the methods is preferable and Arjuna asks accordingly.]

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## CHAPTER XII.

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### DEVOTION IN YOGA.

Arjuna says. Those who constantly keeping themselves balanced, worship thee in this manner (*i.e.* in the manifested Vibhûtis and Yoga described in chapter 11) and those who adore the imperishable and Unmanifested—which of these two classes of persons is better versed in yoga?

The Lord replied: Those who having concentrated their mind in me worship me, with constant equanimity, fortified with a supreme faith, they in my opinion are the best in yoga. While those who having regulated the senses and thus attained the equilibrium of Budhi under all conditions adore the Unmanifested and imperishable that is Unillustrable, Omnipresent, Unrealisable, Unchanging, Immutable and Eternal; they also who are desirous of the welfare of all, attain to me. [But] the difficulty of those who have set their minds on the Unmanifested is greater, for the path of the unmanifested is hard for the embodied individuals to attain. Whereas those who resigning all their actions in me and wholly engrossed in me, contemplate on me and worship me with the help of the unwavering yoga: of these whose minds are absorbed in me, in no time, I become the guide to cross this ocean of death and repetition of existences. [*i.e.* those who depend upon me *solely*, without very much looking up to the efficacy of their personal efforts in Knowledge, Practice or Yoga, for them my self leads the way. See Theory of Action p. 81 It is evident here that the words 'me' 'mine' and 'in me' have

reference to the Divine Manifestations above described and not to the abstract Divine Essence. Therefore] attach your mind in me alone and fix your Reason on me. Then, without doubt, you will reside in me hereafter.

[9—12]

[Now the question arises that it might be more difficult to get the mind detached from the objects of the senses and then to attach it in the Self because it involves a double difficulty of *detaching* and then adversely *attaching* and some natures may not prove equal to this task. The answer to this is that first try to fix the mind in me alone by the help of practice, knowledge or Dhiyân (contemplation) and if perchance all these, (each following one of which is easier in practice than the preceding ones) may not avail, then the man is recommended to resort to the simplest, but yet most important method *i.e.* the Budhi yoga which renounces all fruits of action as fully explained and established even at the earliest portion; of this book chapter 2'. And if thou art unable firmly to fix thy mind on me; then desire to reach me with the help of the practices described in connection with yoga see p. 131 [*i.e.* extend the same practices towards the fixing of the mind in me, which were prescribed for weaning the mind from the objects of the senses]. (If for some reasons or others) thou art incapable of performing those practices, then do this, that whatever action thou shouldst perform, perform that for my sake [*i.e.* perform only so much action as is necessary for the realisation of the Divine splendour] for even by acting for my sake you will attain to perfection (in Bhakti). If even to do this thou hast not strength, then taking shelter under my yoga (the Budhi yoga), renounce all fruits of action with thy self controlled. [In the first alternative you were required to perform the additional or *mandatory* labour of attaching the mind to the self; in the second which though easier than the first, you were presented a circumscribed area of limited actions only, (mostly pertaining to meditation only). But now in the 3rd alternative your natural flow of activities is not at all restricted or limited, but you are simply asked to initiate yourself into that Budhi yoga (comparatively the easiest) which in due course of time *ipso facto* facilitates the achievement of the unwavering attachment to Bhakti or Divine Love.]

To proceed in any path with the help of Jnyan (Essential knowledge) is easier, less inconvenient, and yet more efficacious than with the help of the external practices, therefore Knowledge is better than Practice. But owing to the fact that it is very difficult to attain and then retain perfect essential knowledge, it is more convenient and efficacious to proceed by the one-pointed method of meditation, But even meditation

requires great strain and consummation at one and the same time; therefore the renunciation of the fruits of action; which gives the liberty of all Swadharma action, only with the limitation that the doer should not be anxious about the success or failure in the end, involves far less effort and self-mortification, and is therefore superior to the former two methods, because although more convenient it is not the less certain—for peace of mind is the inevitable consequence of this renunciation of fruits [Therefore take the assistance of Yoga in Bhakti and a Yogi Bhakta is dear to me. The following Shlokas magnificently intermingle Yoga with Bhakti.]

He who bears no ill-will to any being, is friendly and compassionate (to all), without attachment and egoism, balanced in pleasure and pain as also forbearing; ever content, harmonised, self-regulated and firm in his convictions, with his mind or Budhi dedicated to me: such a devotee of mine is dear to me. He from whom the world does not receive any obstructing interruption, and who himself is not interrupted by the world (*i. e.*, one who smoothly moves in the world) freed from the tumult of joy, anger and fear, such a one is dear to me. [A true Yogi is *ipso facto* a Bhakta] He who hankers after nothing, is pure, intelligent, indifferent, untroubled and renounces all in the commencement (the objects in the commencement see p. 102) the motives for the commencement of actions: such a Bhakta is dear to me. He who neither loves nor hates, nor grieves nor desires, who renounces (the ideas of) good and bad, such a devotee is dear to me. Alike to foe and friend and also in high reception and humiliation, alike in cold and heat, pleasure and pain, and devoid of all attachment; taking equally praise and reproach, silent, and wholly contented with what comes, not having a home (*i. e.*, not moved with the idea that he has and is attached to a particular locality or environment as *his* home or constant residing place. It does not necessarily mean that he should renounce all domestic life) with a stable mind and full of devotion—such a man is dear to me. [In short] those who behave according to the above-described essence of conduct, endued with full faith, and with my self as their only object. Such devotees are exceedingly dear to me.

[The essence of Bhakti as derived from the Essence of the Self has been fully described and now Arjuna's attention is naturally directed towards the prevalent theories of the abstract and absolute nature of the Self and he requests the Lord to justify and explain them in the light of what has been just established; for if there be an irreconcilable difference among them, then further



doubts about their justification or otherwise *inter se* and as against the Rāj Yoga theory of the Lord, might indefinitely continue to disturb Arjun's faith in the Lord's teaching. This point has been dealt with in the next chapter.]

## CHAPTER XIII.

### THE KNOWLEDGE OF THE PRINCIPLES OF KSHETRA, KSHETRAJNA OR OF PRAKRITI AND PURUSHA ASSIMILATED IN YOGA.

[The subject matter of this chapter embraces the discussion of the fundamental essence of the Universe in a most comprehensive, conciliatory and assimilating manner. Under a very wide comprehension of gyân (knowledge) established heretofore, the different conflicting theories, have been admirably and amicably harmonised and their divergence of principle and detail wisely explained away in the light of the broad scope of the Lord's liberal conclusion. But as so many and so important doctrines which are of immensely vast import and significance have been dealt with or rather compressed in a very short space, controversies of tremendous and bewildering magnitude have arisen from the outset of this chapter. Even the second shloka of this chapter has been the subject of unduly profuse and perplexing comments by some of the learned writers who have strained their erudite capabilities in glossing over the text, not altogether in vain. This short, humble publication can not admit of a full and appropriate discussion of the views of these great writers, the reader is therefore, requested to spare time to go through them as they will amply pay for their perusal.]

In some of the editions we find in the beginning of this chapter an interrogative shloka \* 'Oh, Keshava, I wish to know, Prakriti, Purusha, Kshetra, Kshetrageya and Gayân' and it will be found that this chapter is exclusively devoted to the descriptions and explanations of these six important technical terms of Philosophy; not only so but in some of the commentaries the subscribing Samkalpa, also ends as the Prakriti, Purush Viveka Yoga.' But the majority of writers are of opinion that this shloka is an after interpolation, as by counting it, we exceed the number of the verses in the text (which are calculated and fixed at 700), by one; therefore they have omitted this shloka from their commentaries. It is also

“ प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च । एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

possible that as this shloka begins with the peculiarly technical terms of the Sāṅkhyās, Prakṛiti and Puruṣa, therefore some writers of the opposite School, thinking that this might convey the idea that the Gita gives equal importance to Sāṅkhyā as well as other systems of the Vedant, might have omitted this shloka and substituted another anywhere in the body of the Text; and so later on this shloka came to be regarded as a mere interposition. This may also explain to some extent the reason why in some editions we find the subscription, 'Kṣhetra, Kṣhetryage, Viveka Yoga' instead of 'Prakṛiti Puruṣa Viveka Yoga.' In my humble opinion impartiality is the guiding principle of the Gita (see chapter 10-26: of the perfected I am Kapila Muni.) and all the theories are impartially dealt with here. However this discussion is of little importance because the whole subject matter in itself clearly shows that it relates to such topics as might be mooted by this question or some such one; and in this way this shloka is quite redundant and so we also agree with the majority in the interest of the round number 700 and omit this shloka

It appears that Sāṅkhya and Vedant, among others of minor importance were the two competing theories about the essential knowledge of the Universe that were current from times immemorial.\* The favourite technical terms of the latter are Kṣhetra, Kṣhetragya, Gyāna and Gya; where as those which denote the cardinal principles of and are thus specialised in origin and application by the Sāṅkhyās, are Prakṛiti and Puruṣa. It is true that in practical use and application there is no exclusive limitation and they are often used, one and all, by each system to describe their own ideas, without any discrimination of their partial applicability to their respective systems. Yet their special appropriation by these rival systems is sufficiently permanent. The fundamental principles as also the main differences of these two remarkable doctrines, may be briefly pointed out here: see also Introduction (chapter 11 p. 35). The wise sages of the past were very early impressed with the changing and unstable characters of all that they saw, heard, felt or perceived or conceived. Their thoughts were therefore, naturally directed towards the solution of the problem whether there existed any substance or essence at the basis of these changing phenomena, which in its true capacity never changed and ever existed in a permanent essence or whether all that is, is essentially changeable. We sumarily dismiss those who arrived at the latter conclusion as their theories have been satisfactorily refuted by the great sages of the East as well as the great philosophers of the West (See Introduction pp. 6 & 40)

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\*The present writer has not the least pretensions for establishing any historical exposition of any of these philosophical systems and has scrupulously avoided all questions of historical interest from his limited scope of *substantial* questions only.

Those who realised that there did exist a permanent and unchangeable element at the basis of all changeable forms and activities, carried on their investigations as to the existence, nature and relation of this permanent essence, through two main and comprehensive directions;—namely through (1) the systematic and exhaustive examination of the man himself, and (2) the diagnosis and introspective survey of the other objects of nature namely, animals, vegetables and minerals etc. By the gradual elimination of the uppermost and more palpable and then what was perceptible and realisable underneath these, they prosecuted their subtle introspection with a sublime tenacity and discrimination and arrived at the substantial and satisfactory conclusion that at the basis and source of each of their types, there exists an essence which is the foundation and support of all further developments and yet in its nature does not suffer any change or transmutation. So far there is the concord of all approved opinion in the above mentioned two Theories of Sankhya and Vedanta and it is doubtful as to which of the two schools was the first to draw this inference systematically; or whether the conclusion was arrived at simultaneously by both. But now important differences which finally proved to be potent causes of adversity, began to arise in the further investigation, which are mostly as to the nature and relation of these two indelible elements thus ascertained.

Now Vedanta, established that these two elements were not different in any way but were one and the same, and so the whole Universe arose from and rested upon and in, One Permanent and Unchangeable Essence. Its permanent characteristic as derived from the ultimate diagnosis of all material world was found to be imperishability and sustaining and regulating capacity. Its last and irreducible feature as ascertained by the introspection of man is a permanent essence, endued with intelligence and capability for knowing; over and above the common characteristics of sustaining and regulating capacity. After pronouncing these ultimate characteristics of both, they boldly asserted; and be it appreciated as their everlasting tribute and obligation to humanity that the distinguishing feature of Knowing Capability clearly ascertained in man is also cognisable at the root of the sustaining and regulating characteristics discovered at the source of all matter—because the sustenance and regulation is not blind, improvident and mechanic, but proceeds from an intelligent, willing, and planning basis (see Introduction) and in fact there can be no intelligent regulation without a *knowing thing* as the *regulator*. Therefore, on the strength of these two main arguments (1) that there can be no sustenance and regulation without

knowing intelligence, and (2) because there must be an undivided and inseverable link or connection of knowability or *knowing essence* between what knows and what is known—an argument which in my humble opinion will ever stand irrefuted and unrepudiable—these eminent sages of the Vedānta, hold that the essence which is the knowing subject in man is also present at the source of all other objects of nature; see the Māhāvākyas तत्त्वमसि, सोऽहं etc. But as for the *particular* nature of this essence or as to the peculiarities of its relation with what rests upon and is supported by it, the most ancient and thoughtful, came to the conclusion that *that* cannot be known by us (see Introduction p. 34). There were other sages who, guided by their instinct (which according to the principle that the self must turn to the Self directed themselves to the inquisition of the nature of the Atmatattva) and the favourable reasoning that if we can know the *existence* of a being, we can also know its full origin, nature and circumstance, have plied hard in their further quest of the Essence but we are sorry to say that beyond the essential characteristics such as the supporting and governing basis, omnipresent and all-embracing, which are also mentioned with beautiful and impressive phraseology in the Gita, whatever theories they have established touching *particular* characteristics of His nature and relation to the Universe, such as can be brought within the limited compass of our intellectual perceptibilities, have never been found *uniform* and *undisputed* (see the sub-divisions of the Vedānta p. 34). Yet their assiduous researches in a supereminently noble cause have enlightened the path of many a belated and peculiar-headed aspirant after the Essential Goal; and the slightest word of disrespect for them is a sacrilege. *Believe in the existence of the Almighty and then conceive His being in whatever form you like, because if not all form, He is in all forms : This seems to be the supreme truth.*]

[Now, it seems advisable to leave Vedānta at this point and to turn to Sāṅkhya. We have seen that Sāṅkhya and Vedānta alike determined two ultimate and irreducible elements in man and other objects of Nature; but while Vedānta further analysed these two into *one*, Sāṅkhya could not do so. The reasons seem to be these : It should be at once noted here that the Sāṅkhya's analysis of the external objects of Nature is pre-eminently exhaustive, while the introspection of Man by the Vedānta is *surpassingly* superfine. The Shārirka Sūtras constitute a land-mark in the progressive history of philosophy. The practical result of the undue tendencies in one way, was evident, in weighing the ultimate merits of the two systems. It has been said that change

or unstability was the guiding motive for all philosophical research. The Sâmkhyas by independent contemplation and scrutiny of the outside world as well as with a searching examination of all the prevalent theories (Niyâya, Vaisheshika, Kânâda etc.), by gradual steps traced the origin of all that appears and changes to a fundamental element (called Prakriti) which is the source and ultimate basis of all this. They simplified all appearances and their inherent change into three main conception: Sat, Raj and Tama ; *i. e.*, undisturbed stagnancy, motion and degeneration. These conceptions seemed to them to govern every object and activity, not only in their particular stages or conditions but also in the course of their development, stage by stage (see p. 37). They established the systematic stages of development of various phases and forms of material objects including the elements of the human constitution, in an extraordinarily scientific manner, by the help and constant application of their triple conception of change; in so much so that the Trigunatmaka Mâyâ has been, although in its entirely illusive capacity, accepted by the Vedantis also. Now, this ultimate item (Pradhâna) of the Sâmkhyâs, was conceived to be permanent and imperishable and not any further reducible ; but it was not entirely free from change, so that the phenomena of change which accompanied these philosophers from the very start of their investigation did not release them even at the final ground where all their conclusions rested *i. e.*, according to their principle of evolution, they could not conceive of an element which although not in the least subject to this law of change or guna, was yet *connected* as a source to their ultimate conception of all phenomena. Therefore they were obliged to content themselves with the fundamental conception (Pradhân) which although permanent and imperishable yet contained in itself the germs of change; and from which systematically and on appropriate occasions began to develop from its womb the material forms ; and then having reached their highest development in successive stages, began to retract their steps and by a similar retrograde course of devolution again got themselves instilled in the germinal form in their *प्रसूत* womb. The same constant adherence to the principle of evolution prevented them from realising any intelligent and knowing basis at the root of all phenomena; so that their ideas of all displays of change were confined to mechanical conceptions only. Now the study of the other type *i. e.*, of man's internal constitution brought them to a final element of intelligence endowed with knowing and feeling capacities. In strict conformity to their evolutionary principle, they had to class this curious and alien element as quite separate; and now began a

succession of mistakes and misconceptions. Their next conclusion was that this element cannot be one,\* in all beings and therefore there are separate Purushas in every body. Further, they could not imagine that there could be any relation of dependence between the powers and liabilities of either; rather the exhaustive survey of the Theory of Karma (later on especially embraced by the Jains) seemed to confirm their belief that Prakriti and its activities were independent of and separate from the Purusha or Purushas. Thus their final conclusions were that Prakriti and Purusha are the two fundamental elements of the whole Universe; that they are co-existent in point of time and independent of each other in their mutual relation, with inherent tendencies to co-mix and assist in the propagation and protraction of the miseries of the complicated multifariousness of existence. To get rid of this difficulty, the best course that could be prescribed, is to renounce all worldly affairs in their entirety and to betake to the secluded life of a perfect anchorite or recluse. This is the Sanyāsa of the Sankhya; and the miraculous hand of the Providence in shaping these ultimate maxims of Sāṅkhya is clearly visible inasmuch as, although the system is perfectly devoid of all Bhakti yet it is emasculated of all forces of evil and inequity and points to a peaceful life of harmless inactivity. Still more wonderful is it to observe that even the rival and theistic system of absolute and idealistic Vedānta also tended towards the same conclusions. Thus far as to Sankhya. Now let us resume our description of the Vedānta from the point at which we left it.

The Vedāntis established that underneath all matter there is a substantial and unchangeable essence characteristically discernible in the knowing subject in *man*, which is the soul of everything material or intellectual. But now the consideration of the *gunas* or changing activity proved for them a matter of no less difficulty and perplexity. Their underlying essence of things was conceived to be not only permanent and imperishable, but also beyond the influence of the *gunas* or change, as being an intelligent and self-determining Spirit or Power. They held that the Brahma of the Universe or the Atma or the Kshetragya Atma of the man, both one and the same, was Nirguna or without *gunas* i. e., it did not possess in its nature the germ of change. They carried this idea to the extent of regarding the Atma as inassociable with all ideas of *guna* or activity. Now, like the Sankhyā they also could not find any *rational* principle according to which they might not only explain the development of the material world within the sphere of the *gunas*,

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\*One who wants to make a special study of these reasons is recommended to see original books on the Sankhya.

but might also connect the guna-embracing phenomena or their essence (the Pradhâna) with this supreme element of theirs. Therefore they managed to get out of this difficulty by laying down that the relation of the Supreme Atma with the visible Universe together with the germinal essence of the Sâmkhyas, was not real, but that the whole world with the gunas existed in the imagination and had no separate real existence. They say that it is a reflection or an illusion. It is needless here to allude to the host of criticisms that this shifty explanation of the Vedantis called forth from its adversaries. The greatest bane of this was that, regarding the whole world as a whim or fanciful existence, it was inevitably driven to the conclusion that the Atmâ in man being the only absolute reality, all other appearances and activities were quite baseless and creatures of misconceived conjecture. Now it would be perfectly foolish to pay the least attention to this delusive phenomena which could result in nothing but evil. Hence the practical lesson or moral derived from this theory could not be different from what had been deduced by the Sâmkhyâs, and the two excellent systems of which each possessed the fruits of the finest intellects of the hoary age, remained assailable at their very substantial points of development. To steer clear of this crumbling crisis of two eminent systems, without losing the best fruits of either, has been the Divine task of the Bhagvadgita.

[Now to Vedanta the Gita says that (Your Kshetragnya Atmâ, the soul and basis of all world is also my Self 13.3 *i. e.* the Supreme and underlying element that you have found is not a mere imaginary creature, but is my Self and even includes what I described as my Parâ Prakriti in the 7th chapter; that the Sâmkhyâs abandoned this Anubhavagamyâ and Prityaksh-essence of my Divine Being, for the sake of a mere material or Prakrita principle of gunas and their evolution. As for the Universe-illusion theory of the Vedantis, rendered necessary by the consideration of the gunas, the Lord (seeming to solve the difficulty about the proper signification of the term nirguna, see chapter 7. p. ) declares that there is no harm in holding that the Prakriti (so admirably established by Sâmkhya) with its germs of gunas has a real and eternal existence. There may not be any rational relation such as may accord with human logic between my pure self (the Kshetragnya) and this Prakriti, yet rest assured that I support, sustain and regulate it and am in this way its master; and therefore you need not fear the consequences imagined of the "independent Prakriti" of the Sâmkhya. Thus He says that although this Prakriti has the inherent germs of illusion or delusive force, but there is no ground for holding that it is in its very essence itself an illusion or phantom of imagination (see 13.20) created to delude and mislead mortals.

Nay in this sense the mortals themselves are a delusive and imaginary phenomena. Face the life as a reality and try to trace its source and existence in the Divine Being in a realistic manner. Hence we find that the description of ज्ञान and ज्ञेय is not abstract and idealistic as given in the Advait Vedānta, but proceeds along the realistic affairs of the world pointing out the concrete and perceptible conditions of its presence rather than its mere abstract attributes as a subjective existence of Knowledge.

[Again, with reference to the Sāṅkhya the great Lord declares that your difference of the Puruṣa and Prakṛiti is quite acceptable to us in this sense that all activity and change is founded upon and limited to the conception of Prakṛiti and the Puruṣa is the mere inactive feeler or enjoyer of this activity which in reality belongs to Prakṛiti only. (see 13—20); but then your Puruṣa in this conception is at the best my Parā Prakṛiti only, and there is a Higher Essence at the basis or source of this Puruṣa of yours which is My Own fundamental supreme Self. (see 13.22 and 15.17.) My Self is the source and support of your Puruṣa and Prakṛiti. If you say that according to your principle of the evolution of the guṇas there is no margin for the existence of a supreme and all-embracing Puruṣottama, then you are not only disregarding the eminent researches and arguments of the Vedānta establishing the all-absorbing entity of this Knowing Subject, but also trying to accomplish an impossibility, by attempting to utilise a standard or principle beyond its legitimate limits, i.e., to say your standard is constructed of ideas that all partake of guṇas and with the help of this you can not effect any researches in the Divine Domain that is quite beyond the influence of guṇas. Thirdly, there is no harm, if you so please, in holding that the entity which is unaffected or uninfluenced by the guṇas may yet contain, possess, and guide an *object with guṇas* without any detriment to its independence and unfettered nature: see chap. 9, 5. With this modification we admit all your conclusions and inferences as to Prakṛiti and Puruṣa. We also concede that the force of the guṇas of Prakṛiti is extremely overpowering, and therefore measures, such as Yoga, Practice, Bhakti, etc., may be taken to ward off the baneful influences of Prakṛiti. But we would not go so far as to hold that it is utterly uncontrollable and therefore one should abide in the caves of the mountains only. We declare that the Puruṣottama that resides in and above this Prakṛiti can direct and guide the Puruṣa to control this Prakṛiti even in the midst of its violent activities. Let your Prakṛiti exist and exist eternally; but we can regulate and utilise it and will not have to fly from it.



[From what has preceded it will be quite clear that as a harmonising feature of two valuable systems of thought, the triple classification *i.e.*, the (1) Self, and its (2) Para and (3) Apara Prakriti, initiated in the 7th chapter as also the Nirguna—Saguna description of the Essence with its Yoga and Vibhutis have proved to be of immense importance. The secret of this harmony lies in the peculiar characteristics of the Para Prakriti which in the conceptions of Vedanta keeps alive the distinction of the Jiva and the Atma. Para Prakriti is essentially the same as the Supreme Self, which is only superior to it (see 15.18) in the condition of not being the immediate support of the objects of Prakriti. Therefore it is *essentially* not different from the Supreme Self; the only distinction that can be made relates only to a condition or a limited point of view of the observer. So also in substance and essence there is no distinction between the Kshetragnya and the Jiva; and hence the Kshetragnya (embracing or identifying the Jiva) the comprises both the conceptions of the Pure Self and its conditioned Phase, the Para Prakriti (see 13.3). Again, the Sāṅkhya conception of Purusha is far from the comprehensive conception of Kshetragnya of Vedanta and its distinctive feature of a Jiva or the individual conditioned phase of the Supreme Self is perfectly covered by the conception of this Parâ Prakriti and so with the help of this separate conception “the Parâ Prakriti” which the Vedantis have amalgamated (some of them such as Dvait, Vishishtha Dvait still tend to keep alive this difference in Vedant also) into one Kshetragnya, we are in a position to account for the existence of the conception of the Purusha in Sāṅkhya. So that with the help of this Para Prakriti not only do we maintain the due and reasonable distinction of viewing the Phases of the Divine as Jiva and Brahma, but easily reconcile and improve upon the two rival systems of Sāṅkhya and Vedanta. This seems to be the view of the Bhagvadgita which is better elucidated in the next 3 chapters. People might be disposed to say that in this synthesis I have made a confusion of two diametrically opposed systems. But I have written what occurred to me by careful and independent meditation, remembering the Lord’s words:—समं पश्यन् हि सर्वत्रः etc., एकं सादृश्यं च योगं च यः पश्यति स पश्यति. I must also own that majority of the writers hold that there is absolutely no distinction between the Supreme Self and the Parâ Prakriti, but I fail to understand, why the double division of one Prakriti was then at all necessary and also what the following shlokas which trumpet forth a *triple* entity with a superlative degree, signify:— see chapter 13.22. Also see 15.7 and the next following shlokas of the same chapter.]

The Lord said : ‘Oh son of Kṛnti, this body is called the Kshetra and he who knows this is called the Kshetragnya by those who know

him. In all the bodies (or Kshetras) know me to be the Kshetrageya also. [i. e. My Self is the knower or the knowing subject in *all the Kshetras* and not in separate and individual Kshetras only; in the latter case, the conception of Kshetrageya embraces only the connotation of Para Prakriti. This is the force of the words "*Sarva and Cha*":] and that which is the Knowledge of Kshetra and Kshetrageya, that is, in my opinion, the (true) Knowledge. [i. e. I am not disposed to say that the knowledge of the Supreme Spirit is the only real Knowledge, and all the wisdom relating to material structures and phenomena (see sh. 7 which shows that all the circumstances of matter are included in the idea of Kshetra and therefore their knowledge is also a branch of the true Knowledge) is beyond proper Knowledge or is Agyân or Avidyâ. Thus it is clear that that which is described as a concomitant of Avidyâ or Mâyâ by the idealistic Vedant is here described to be a *branch* of gyân]. Now hear from me in brief as to what that Kshetra is, what it is like, what are its surreptitious modifications (Vikâras) and wherefrom it is, and also what he is and what his powers are. The great sages have sung about this (subject) in various hymns *severally* (refers to the Upanishads) and also in well-settled and systematic verses of the *Brahma Sutras*. [Now that *brief* description follows:]

The 5 great elements, egoism, Budhi as also the unmanifested Kshetra. [the phrase अव्यक्तमेव signifies that we are also including in our classification the Trigunatmaka Essence of the Sâmkhya Prakriti. Thus it is superadded to signify the acceptance of the Sâmkhya theory of Prakriti and its evolution, otherwise the addition of this element would be quite superfluous], the 11 senses (including the manas) and the 5 objects of the senses (sound, touch, colour, taste and smell), desire, aversion, pleasure, pain, the combination (or the combining faculty of these all) the motion, and adherence [note that adherence or Dhriti is the faculty which firmly holds the functions of these various elements in their proper and *settled* order, whereas Samghât is that regulative power which by the combination of all these elements forms a unified whole. Chetnâ is the activity of the Prânas. Desire, aversion etc are not the elements that go to construct the body but are the manifestations of the functions or gunas of the other substantiative elements.] These are the Vikâras in the realistic sense. This is the क्षेत्र as described with its Vikâras or developments in brief. [In strict conformity to logic, we expected to find here immediately a description of Kshetrageya or the Supreme Self that is the Knowing Subject in all Kshetras; but it seems that this has been reserved for and

mixed with the description of Gāyā which in the Gīta comprises Kshetrāgya.]

[8—12]

Freedom from vanity, ostentatiousness, harmlessness, forgiveness, straightforwardness, obedience to a preceptor, purity, calmness, self-control, unattachment to the objects of the senses and also absence of egoism; due consciousness of the evils and pain of birth, death, old age, and sickness [*i.e.* proper precautionary wariness against the effects of these] unattachment, unengrossment with son, wife, house etc., constant equilibrium of the mind in the occurrence of desirable and undesirable events, and unflinching devotion to me by means of the Yoga of one-pointedness, resorting to selected (or secluded) places, and absence of a longing for mixing with the mob, constant adherence to the wisdom of the self and realisation of the wisdom of the essence of things: this is declared to be the wisdom and whatsoever is contrary to it, is unwisdom or ignorance. [It is evident from the foregoing description of Gyāna that it is not abstract knowledge but wisdom or wise demeanour as manifested in the attitude of a man. We shall further find (see shloka 18) that this Gyāna or outward manifestation of wisdom is also comprehended under the Lord's Self so as to fit in with the Pantheistic description of the Lord referred to in chapter 7—11. Therefore we see that all particular *approved* mental attitudes are Gyān, although they may have reference to worldly affairs and hence there is no guarantee in the Gīta for holding that only the abstract knowledge of the Self is the Gyān and all that refers to the Prakṛata affairs or māyā, is Avidyā and Bhrama.] Now follows the description of Gāyā which is said to be the true essence of the Self and which also includes the Kshetrājnya.]

[13—19]

I will declare That Knowable to thee by knowing which immortality is attained "that is the beginningless, the Supreme know-  
Gāyā or the Knowable. able Brahma, which can be called neither being, nor non-being" [In fact all attributes framed and invented by our material intellect are inapplicable to the existence of that Essence in so much so that even the epithets 'existence' and 'inexistence, the most final and utterly indispensable for every conception or perception of human thought, cannot truly represent His real essence. It is an existence without and beyond the attributes of all existences or nonentities that we can imagine. If we will try to express this essence into the form of our ideas, we will fall into such anomalies which baffle human conjecture:] That has hands and feet at every point, as also has eyes, heads and mouths every where (concurrently) has ears on every side, and then stands pervading everything in the world. [Again listen:]

That is the *emanation* of the qualities or *gunas* of all senses and yet is void of all senses. [The Lord although not affected by the *gunas* does possess them and manifest them see p. 139 supra.] He is *unattached* and yet sustains all, is free from *gunas*, and yet an enjoyer (utiliser) of them. That is within and without all beings (nay it is every being even) movable or immovable, see 10-39. So subtle as not possible to know, that is far removed and is yet close at hand. And although not divided (really) in beings, yet *stands* as divided [The difference of condition only In fine] That should be known as the sustainer, the destroyer as well as the generator of beings. That is the radiance of all radiant (powers or bodies) [He is the God of the gods : the essence of all manifestations of Divine power : see p. 142] and is said to be beyond darkness and degeneration [This last is the only palpable and distinguishing attribute of the Lord.] That is knowledge, the object of knowledge and to be reached by knowledge. That holds His *domain* in the heart of *all*.

[It will be clearly seen in what transcendent colours the appropriate summary of the description of the *Atmattatava* dwelt upon in the previous chapter, is depicted in the last 5 shlokas—which to the astonishment of all not only portrays the Supreme Essence, the *Kshetragnya* of the Vedanta—but with an irreproachable and indispensable art, includes the emanations of the same in the matter. Thus it adds something both ways to the pure *Kshetragnya* of the Vedantis *i. e.*, superadds to the abstract and nirguna conception of their *Atmâ* the important quality or function of 'Domineering in perfect immunity', while it *broadens down* the same idea of *Kshetragnya* including its emanations in matter in the conceptions of its self.] Thus, in brief, have I related the *Kshetra* and the *Gyân* and the *Gaya* (the *Kshetragnya*, of course, included in them); my devotee, understanding this, is fitted for assimilation with me.

[Now begins the aspect of the Sankhya.]

Know that even both *Prakriti* & *Purus* are without beginning. [ *Prikriti* & *Purush* [And tell the foolish *Sanayâsis* that, as the *Sansâra* is essentially indestructible, therefore your selfish salvation attained by leading the life of a recluse, can not by any degrees of multiplying your example, bring an end to this world.\*] And the modifications and the qualities are born of *Prakriti* (the *Avyakta Pradhâna*). *Prakriti*

\* If you will, by the force of sheer *Sanvasa*, depopulate this hemisphere of the earth, then beings from the other hemisphere will dominate in your desolated homes here. Suppose they also get the mania of self-annihilation, then creatures from other unnumbered globes will find their way to this earth, through the force of the nature from which you fly. Therefore true salvation does not consist in the extinction of all life and activity but in stopping the gradual intensification of the multifarious propensities of the attachment of pleasures and pain to the *feeling* self.

*i. e.*, Matter or Nature is said to be the origin & the subject of all activity (including the apparent causes and effects in matter.) and Purusha, (the Spirit) is said to be the cause and subject of feeling and appropriating pain and pleasure. In fact the Spirit seated in matter does realise and appreciate the gunas born of Prakriti; but the cause of its births from good and bad wombs, is its *attachment* to the gunas. [Now this Purusha or rather this limited conception of the entity of the Purusha is not all:—] The Great Lord (master), the Superwiser, the Conformer, the Supporter as well as the Appreciator, who is even called Parmâtmā, *i. e.* the Supreme Soul, is the Supreme Purusha in this body. [This does not signify a distinction *in kind* between the Purushas of the Sâṅkhya and the Supreme Self, but emphasises the fact that the Sāṅkhyās have neglected the *full* conception of the Self but accepted only the manifested aspect of the Supreme Entity] He who understands 'the Purusha' in this (comprehensive) sense, as well as the Prakriti together with gunas (*i. e.*, Prakriti as described above) *he*, living in whatsoever way, is not born again [*i. e.*, in this conception of Purusha and Prakriti salvation is attainable even without renouncing the world. Next we have the most significant instruction of the Lord, when He says that no particular system of thought or doctrine is necessary for *realising* the Atmatattva, for the latter is close at hand and therefore can be approached by various means. This is the Supreme facility inherent in the very nature of Adhyatma or the relation of the Spirit to matter.] Some by meditation see the self in the Self by the Self, others by the harmonising assimilation of Sâṅkhya & others (perceive it) in the light of the equanimity in action. There are yet others who even not knowing all this, carry on their quest by following instructions from others; and even these (last) who have faith in their heard instructions, cross beyond death. [Next begins the general, harmonising topic of Knowledge & Budhi Yoga (śloka 29) in their natural flow of assimilation.]

Whatsoever is born, mobile or immobile, know that to be from the connection of Kshetra and Kshetragya; O, chief of the descendents of Bhârata! He who sees the Supreme Lord abiding *alike* in all beings, and unperishing amidst the perishing, he really sees. [Because] seeing every where the same Lord equally dwelling, he does not degenerate the self by the help of the self (see supra p. 131) and thus goes to the Supreme. Again he who sees that all actions in all manners are performed by Prakriti or Nature alone and that the Self or the spirit is actionless, he is the true seer. When a man sees the several existences of beings as abiding or resting in One, as also (the fact) that all emanation is therefrom (the One), then he becomes one with the Eternal or

Brahma. On account of His eternal and nirguna nature, this Parmâtma is immutable, and therefore although seated in the body, it does nothing and is affected by nothing. As, owing to its subtlty the all-pervading space is not tainted by anything, even so although every where stationed in the body, the Self is not affected ; and O Arjuna, just as the one Sun illuminates the whole world, even so does this Lord of the field (Kshetra) light up this whole Kshetra. [These are the chief characteristics of the relation of Atma with the matter *i.e.*, supporting everything, pervading everywhere, illuminating or enlivening every object and yet not affected by it; and ] Those who with the eye of knowledge perceive this distinction of the Kshetra and Kshetragya and who understand ( the true nature of ) the liberation of the entities from Prakriti, they go to the Supreme [*i.e.*, those who by the assimilation of the principles of the Sâmkhya and the Vedanta perceive the true essence of knowledge, they will doubtlessly achieve salvation). This discussion of knowledge is continued in the next chapter.]

## CHAPTER XIV.

### THE APPRECIATION OF THE THREE DISTINGUISHING FEATURES OF THE *QUALITIES* IN YOGA.

[It will be seen that practical deductions are drawn from the nature and tendencies of the gunas in the light of Adhyâtma & therefore allusions to the Sâmkhya principles in the realistic recognition of Prakriti preponderate in this chapter; whereas in the next chapter the scope and sphere of the teachings of the Vedas shortly alluded to in the second chapter p. 100, are described and transcended : and then a realistic description of the relation of the Jiva to the Prakriti on the one side and to the Self or Purushottama on the other is superadded thereto; and the wonder is that in spite of tracing this distinction of relation from the midmost point of the Jiva, the essential identification of it with its superior substance, is not totally blurred or confused.]

The Lord continues : Again I shall declare (to thee) the best knowledge, by knowing which the Munis (probably refers to the Sâmkhya sages) have departed hence in supreme perfection. They have attained to my nature or essence, under the auspices of this knowledge and are not reborn even at the time of the coming forth of the Universe, neither are they afflicted at the time of its dissolution [That knowledge is:] The great Brahma ( Universal essence) is my womb wherein I germinate (the Universe); Therefrom all entities come into existence. [This shloka still more strengthens the view that the Lord does not hold that the Pradhân in Prakriti is quite a distinct and illusory phenomenon, having

no relation with the Self whatsoever.] Of all the wombs in which forms are generated, the ॐ is the greatest womb, and I, the generating Father (of all.) \*

Tranquil serenity, motion, and degenerating darkness, are the attributes born of Prakriti. These bind down in the body the imperishable dweller in the body. There then Sattva or tranquility, being free from the taint of impurity, is enlightening and undisturbed: it binds by the attachment to happiness and knowledge. [It binds, though to good objects]. The motion attribute is an embodiment of, or partakes of, the nature of passion: it produces Trishnâ (hankering after what has not been acquired) and Sanga (attachment for what has been acquired). This binds the soul by attachment with activity. And Tamas or Inertia is born of ignorance and is the deluder of all embodied souls: it binds with heedlessness, sloth and sleepiness. O, Bharat, Sattva inclines to happiness or joy and Rajas to action, and Tamas, having overpowered wisdom, certainly inclines to heedlessness. The tranquillising quality manifests itself by prevailing upon Rajas and Tamas, and the motion quality prevails by suppressing Sattva and Tamas and the darkness quality makes itself prominent by suppressing Sattva and Rajas [*i. e.*, the undue preponderance of one guna over others makes it specially visible otherwise all 3 gunas are ever present in a man and it can never be said that one of them was completely rooted out.]

- 1] [Now the conditions of the predominance of these gunas severally are stated.] When Knowledge shines forth through all the entrances in the body [*i. e.*, when all the senses are perfectly under the guidance of the determinate reason and the man's interior is perfectly illuminated] then understand that Sattva has prevailed undoubtedly. [Whereas] on the increase of Rajas, great inclination to activity, formation of initiative aims, uncheckability of actions, and desire are brought into existence. [Again] the preponderance of Tamas generates unenlightenment, stagnation, heedlessness and also delusion. [Now see what is the influence of these several conditions at the time of death.] When the embodied one encounters dissolution at the time when Sattva was prevailing, then he reaches the untainted regions of those who know the Highest. If dissolved during (the ascendancy of) Rajas, he is born among those who are attached to action and he who vanishes in the midst of Tamas he is born in the wombs of ignorance. Meritorious actions lead to tranquil and pure consequences and the consequences of Rajas is pain and misery and the fruit of Tamas is ignorance. Sattva produces wisdom and Rajas produces avarice; and

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\* This is about the creation of the Universe by the connection of Prakriti and Purusha or of the Kshetra and Kshetragya (as described in the end of the last chapter).

heedlessness and delusion as well as ignorance are the results of Tamas. Those settled in Sattva rise high and those possessed of the quality of motion remain in the middle and those immersed in the vilest quality of Tamas meet degeneration or downfall. [Thus it is seen that almost all the gunas forge fetters, whether dark or bright, for the servility of the soul. Therefore Salvation accrues:] When the wise realises that the doer of action is none but the gunas and also perceives that which is higher than these gunas then he is assimilated with me. When the embodied one transcends these 3 qualities which produce all bodies (are the potent cause for the different embodiments of the soul), then liberated from birth, death, old age and sorrow, he enjoys immortality. [Now the question is what is the state of a person who oversteps the scope of the 3 gunas.]

Arjuna enquired: what are the characteristics of one who has transcended these 3 qualities? What is his conduct? and how does he overstep these 3 gunas in his behavior? The Lord replied:—[The first and foremost characteristic of such a one is that he regards equally without any attachment to any of the consequences and concomitants of the 3 gunas respectively. What is significant is this that he should not even distinguish and prefer the associations of the Sattva quality. He who is not averse to enlightenment, active inclination, or even to delusion, which are properly called forth by his situation in life [why should he not hate even delusion? The instance is:—when a child appears before a man, however wise he may be, he will by force of nature feel inclined to love him, now this is a delusion as regards the spirit but not undesirable and even the Trigunātita may not restrain himself from giving vent to such natural sentiments], who neither desires their restoration when they cease to exist, one who like an unconcerned person is not affected by the gunas, who stands fast with the conviction that the gunas are engaged in their activity, and is not moved balanced in pleasure and pain, self-controlled, to whom a lump of earth or of stone or gold are alike, who regards with equanimity, love and hatred, praise and censure, unmoved, who is indifferent to honour and ignominy, impartial to friend and foe, abandoning all initiation of aims, he is said to have crossed beyond the qualities. And he who worships me with unswerving Yoga in devotion, he having surpassed these gunas, is suited to be harmonised into the Brahma; [because] I am the support of the indestructible and inexhaustible Brahma and innumerable rites and duties and of unceasing and unique happiness. [It will be observed that the ideas of the equanimity yoga ring through the Text of this chapter.]



## CHAPTER XV.

THE CONCEPTION OF THE LORD AS PURUSHOTTAMA  
IN YOGA.

The Lord continues : He who knows what is called the inexhaustible Ashwatha tree whose root is *above*, branches *below*, and the hymns of the Veda are whose leaves, he is the knower of the Vedas. The branches of that tree extend upwards and downwards, [on all sides] nourished and cherished by the gunas and sprouting forth (the strings of) the objects of the senses and it sends down its (generated) roots deep under the ground of the human-region, whose binding force consists in or is regulated by (the law of) action. [The teachings of the Vedas are all saturated with, and favorably recognise, the exuberant propagation of the gunas of Prakriti which in their clinging tendency towards propagation may fitly be (and have been in the Vedas and the Upanishads) compared to the Ashwatha tree.] Now (the fact is that) the real form, or the beginning or the end or the foundation of this tree cannot be known as they are, in this world, [It will ever remain a bewildering riddle to those whose attention is confined to this. Therefore] having cut this deep rooted tree with the firm weapon of non-attachment, that goal should thereafter be sought for, attaining which there is no return, bearing in mind that one is treading the path to the same Supreme Self, wherefrom all this immemorial energy (of the world) emanated. That imperishable goal is reached by the disillusioned ones who are free from pride & delusion, who have overcome the evils of attachment, who are constant in contemplating the relation of the Supreme with the individual Self, whose desires are quelled, and who are free from the pairs called pleasure and pain. [Now by the next shloka that Supreme goal, the Self is described.] That Supreme abode is Mine which is (Self-illuminated and Self-sustained) not brightened by the Sun or the Moon or the fire and reaching where none returns. In the next shloka the relation of the individual self, Jiva is shown with the above-mentioned Supreme Self.] That also which from times immemorial has become life energy (Jiva) in this world of life and which draws (towards it) the five senses and the sixth Manas stationed in Prakriti, is of my essence [some writers have rendered अङ्ग as portion, but to my mind that word tends only to realise the distinction of the Supreme from the individual Soul. Now the relation of this individual self which is remarkably called here Ishvar with the Prakriti is shown in the following shlokas ]

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\*Note that essential function or liability of अङ्ग as given in sh. 7 is *attraction*, which is reciprocal as shown in our Theory of Action. Now upon the basis of this *liability* or *power*, its relation with the Prakriti is indicated.

Whenever (this) ruler of the body acquires or quits a body, he goes taking these (manas and senses) just as wind takes the fragrances, on the principle of *imbibing association*. [It has got no inherent capacity for enjoyment but, through its *mastering* capacity it appropriates by means of the senses and the mind their objects and in this appropriation lies its delusion.] This (Self) presiding over the ears, the eyes, the senses of feeling, taste and smell and even over the mind, enjoys the objects of the senses. [Now the *recognition* or consciousness of this enjoying or appropriating condition of the Self is of the first rate importance in securing salvation.] The deluded do not follow him while parting off, resting in, enjoying, also as associated with the *gunas*. Those alone who are endowed with the eyes of wisdom, can realise this; and the Yogis in their efforts realise the *position* of the Atma; but those who have not harmonised their selves, they void of discernment, do not see that. [By the power of yoga which affects and purifies the discerning power of the Budhi the attachment or non-attachment of the self with the matter may be appreciated. Now the Lord, very splendidly and tactfully maintaining the essential indistinctness of the soul from His Self by declaring that all splendour and vivacity which are the essence of the individual self and by means of which it is recognised are Mine, establishes that as the source and soul of the individual self, I as the Overlord, the Purushattam, the Governor and the Pervader of all, uphold my unruffled and unaffected Divine Entity.]

That splendour which issuing forth through the sun, the moon, and the fire, enlightens the whole world, that is mine (compare with sh. 6) Permeating the soil or earth I sustain all entities by the force of my vitality or virility (not by any exertive activity) and having become the source of juice in the guise of the moon or the *Soma*, I nourish all vegetables. I, becoming the fire of life and dwelling in the bodies of animals and accompanied by upward and downward life breaths, digest the four-fold food.\* Again, I am seated at the heart of all; memory, wisdom & even their loss, is from me. [In accordance with the law of action, it is I that assist Nature in causing the consequences of delusive acts.] Even from all the Vedās, I am to be alone learnt and I am also the author of the Vedānta as also the (true) Knower of the Vedās. [Now the Lord sums up his narration of the nature and relation of the Self to individual souls and the matter.] There are these two Purushas or beings in this world

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\* That is, what is drunk, what is licked, what is powdered with the teeth and what is eaten without such powdering.

(1) the exhaustible and (2) the inexhaustible. All beings or entities (that appear) are exhaustible and the immutable and permanent is called the inexhaustible.\* But the Supreme Purusha is another (is over and above these limited conceptions) who is declared Parmâtmâ and who having pervaded the 3 worlds sustains all as the great Lord. Therefore as I am over and above the exhaustible and even more excellent than the inexhaustible (conditioned in the body) hence in the world as well as in the Vedâ-I am proclaimed as the Purushottama. He who undeluded knows me thus as the Supreme Purusha he, knowing all, worships me with his whole being. Thus have I described to thee the most Mysterious Knowledge. Having understood this one becomes wise, and considers himself fully rewarded and redeemed. [The crucial features of Essential Wisdom have been indicated and now the realistic manifestation and symbols as the practical regulations for conduct as deduced from the nature of the Knowledge described already, will follow in the next chapter.]

## CHAPTER XVI.

### DEVILISH AND DIVINE NATURES DISCRIMINATED IN YOGA.

The Lord Continued : Fearlessness, purity of heart, steadfastness  
Inherent properties of man.
in Knowledge and Yoga, charity, self-restraint, sacrifice, study of the Vedas, penance and straight forwardness, harmlessness, truth, freedom from anger, renunciation, tranquility, freedom from fierceness, compassion for (all) beings, uncovetousness, mildness, modesty, absence of fidgetiness, virility, forgiveness, courage, purity, absence of envy & pride—these O, Bhârata belong to one who is born with Daivi (Divine) properties; [while] hypocrisy, arrogance and conceit, anger and harshness and ignorance belong, O, son of Prithu, to him who is born with Asuri (demoniac) endowments. Divine properties are conducive to final emancipation, and Demoniac for bondage. Grieve not, O Partha, thou art born with divine endowments.

\* It is held that the term अक्षर in this shloka refers to the मूल प्रकृति of the Sankhya. But it is submitted that it alludes to the aspect of the soul as the systematic connection from verse 7 will shew. Again, it is rather difficult to think that the specific word, Purusha would be expressly applied to signify मूल प्रकृति. The Purusha of the Sankhyas has been included in the conception of the term Para Prakriti (see 13-21) but to maintain that the Avyakta Prakriti of the Sankhyas is included in the idea of the Purusha involves, I think, a slight contradiction. Again in the next shloka we find that the term अक्षर is compared with the Supreme Self as inferior in degree only and not in kind. Therefore I am inclined to maintain that the कूटस्थ अक्षर refers to the same conception which is covered by the word ईश्वर in shloka 8 supra. The writers who have interpreted it to mean the Avyakta Prakriti were perhaps afraid that if they explained it otherwise, they would be committing themselves to the expression of a distinction between Jiva and Brahma. But as I said before, see p. 162, it indicated only as much *formal* distinction as has been referred to at various other places.

There are two classes of created beings in this world, the divine and the demoniac. The divine have been (already) described at length, now, hear from me, O Pārtha, about the demoniac. Demoniacal men do not know (right) inclination to activity nor (right) abstinence. They are also void of purity, (correct) conduct and veracity. They say: the Universe is devoid of truth, devoid of fixed principles and without a ruling God; produced by the union of the sexes caused by lust, and nothing else. Holding this view, these enemies of the world, of ruined self, of little Knowledge, and of ferocious actions, are born for the destruction (of the world). Entertaining insatiable desire, possessed with vanity, conceit and arrogance, they adopt evil ideas through delusion and engage in action with impure resolves. Surrounding themselves with boundless cares which end at the close of a aeon, regarding the gratification of desires as their highest aim, with a firm belief that that is all; bound down by a hundred ties of expectation, given over to lust and anger, they wish to obtain by unlawful means hoards of wealth for sensual gratification. "This have I obtained to day, this I will obtain; this wealth is mine, and this also shall be mine, this enemy I have killed and others too I will destroy. I am the Lord, I am the enjoyer, I am perfect, strong and happy. I have riches, I am of noble birth: who else is like me? I will sacrifice, I will give alms, I will rejoice." Thus deluded by ignorance, bewildered by numerous thoughts, (completely) entangled in the net of delusion, & attached to the objects of desire, they fall down into the impure hell. Self-conceited, void of humility, filled with the pride and intoxication of wealth; they perform sacrifices which are sacrifices in name only, with ostentatiousness and against prescribed rules. Indulging in vanity, power, insolence, lust and wrath, these malicious creatures hate me in the bodies of others and in their own. These ferocious adversaries, vilest among men in the world, I continually hurl them down into demonial wombs. Coming into demonial wombs, deluded in every birth, they go down to the meanest state, O Kounteya, and fail to reach me. Threefold is the way to the hell destructive of the self—lust, anger and avarice; therefore one should abandon these three. Released from these 3 ways leading to darkness a man, O Kounteya, achieves his own salvation and thus reaches the highest goal. [What should be the evident and well-ascertained means to cure and guide in the right path, such demonial natures? The answer is that the safest way is to follow the rules laid down by the great and holy men in the Shastras.]

He who, abandoning scripture ordinances, acts under the impulse of desire, he does not attain perfection, nor happiness, nor the highest goal. Therefore in determining what should be done and what should not be done,

the holy scripture must be your authority; and knowing what is declared by the rules of the scripture, you should perform action in this world accordingly.

## CHAPTER XVII.

### THE THREE FOLD FAITH IN YOGA.

Arjuna asked: Those who, disregarding the scriptural ordinances, perform sacrifices (though) *full of faith*, what is their true position, O Krishna? Should it be called that of *Rajas* (passion), of *Sattva* (purity) or of *Tamas* (ignorance). The Lord replied : (Even) the faith of the embodied beings is by nature of three kinds namely pure, passionate and degenerate. Hear these (as follows:) The faith of each (being) is according to his own nature (inherent disposition.) Every being is saturated with faith; whatever be a man's faith, even that he himself is (*i. e.*, a man's faith is the chief characteristic of his substantive entity. Next the different tendencies indicative of the distinction of faith in different individual are described.) Those of the quality of *sattva* worship the gods, and those of the quality of *passion* worship the Yakshâs and the Râkshashas and the people full of the *Tamas* quality worship the departed spirit and the multitude of ghosts. Know those (men) of demoniac disposition who practice penances, not ordained by the Shâstras, who are full of vanity and egoism and of desire, attachment and passions, who are without discernment; and who torment the groups of organs in their bodies, and me also seated in their inner body.

- 0] The food which is liked by every (individual) is also of 3 kinds and likewise, the sacrifice, the penance, and the gifts are of 3 kinds. Hear the distinctions concerning these. The kinds of food which increase vitality, energy, vigour, health, comfort and cheerfulness, and which are delicious, bland, nutritious and agreeable are liked by those possessing the quality of *Sattva* (purity) Those kinds of food which are bitter, saltish, acid, too hot, pungent, dry and burning, and which produce pain grief and sickness, are desired by the passionate (those possessing the *rajas* attribute); and the food that is tasteless, stale, stinking, impure and even leavings, are liked by the *Tâmasis* (dark and degenerate).

- 3] [Similarly the kinds of sacrifices are:] The sacrifice which is offered by persons not wishing for the fruits (of it), in accordance with the ordinances of the scripture, under the firm conviction that sacrifice or Yajnya is a duty, such a sacrifice is pure (or Sattvic). But when a

sacrifice is offered, O, highest of the descendants of Bârata, with an expectation of fruit and for the purpose of self-parade, know that sacrifice to be passionate (Râjas). Again the sacrifice contrary to the ordinances, without distributing food, devoid of Mantras, (sacred incantations from the Vedic texts) without Dakshna (gifts to the priests), which is empty of faith is said to be Tâmas (Dark).

[Again even Tapas or penance is distingisshable as follows. In the first place it is of three kinds, bodily, vocal and mental or intellectual:] Paying reverence to gods, Brahmanas, preceptors and men of knowledge; purity, straightforwardness, life as a Brahmachârin, and harmlessness; (this) is called bodily penance. Speech causing no annoyance, which is true, agreeable and benefical, and the study of the Vedas, (this) is called the vocal penance. Mental happiness, equilibrium, silence, self-control, purity of nature — this is called penance of the mind. [Again these 3 kinds of penance are further threefold according as they are Sâtвика, Râjas or Tâmas:] This threefold penance, performed by man with the utmost faith, without desire for fruit, while harmonised in Yoga, is said to be pure (Sâtвика). The penance which is practised for the sake of gaining respect, honour and reverence, and with ostentatiousness, is said to be of passion (Rajas), being unstable and fleeting. While the penance which is performed under a misguided understanding, with self-torture or with the object of destroying another — that penance is described to be of darkness (Tamas).

[Gifts or generosity is likewise of 3 kinds:] That gift which is given, because it ought to be given, to one who can do no service (in return) at a proper place and time and to a proper person, is considered to be pure (Sâtвика). That which is given with a view to receiving in return, or in expectation of its fruit, very grudgingly, that gift is said to be passionate (Rajas). And that gift which is given to unfit persons, at an improper place and time, disrespectfully and contemptuously, such a gift is described to be of darkness (Tâmas).

[Now the most important Vedic maxim Om, Tad, Sad, which is a universal and all-observing symbolisation of all existence, activity and manifestation, is utilised as a guiding standard of conduct in all the affairs of life:] Om, Tad and Sat, this is said to be the threefold designation of the Eternal Brahman. By that, the Brahmanas and the Vedas and the Sacrifices were created in ancient times. Therefore, the performance of the sacrifices, gifts and penances as ordained by the Scripture by those who are well versed in the Vedas, always commences after the initiative pronounciation of Om. Those who desire final salvation, perform the

various acts of sacrifice and penance, and the various acts of gift, without aiming at (their) fruit, after saying 'Tat'. [It is '*that*' all-comprehensive which performs the actions and sacrifices and not 'I' = the limited ego.] Likewise the term 'Sat' is employed to express every good *existence*, conviction and approved action. Again perduration in Yagnyas, penances and gifts is also called 'Sat'; all actions of which the object is the attainment of the Supreme; are also called 'Sat' ['Sat' indicates an acceptance of the existence and activities of this *material* world, as they appear to us and not to deny *reality* as in the Mâyâbâd. The only thing that should be avoided is 'Asat' *i. e.* unapproved things and actions, and these are:] Whatever oblation is offered, whatever is given, whatever penance is performed and whatsoever is done, without faith—that, O Partha, is called 'Asat'. And that (verily) is naught both here and hereafter.

[In the next chapter we shall find a general summary of the subject matter of the Bhagvadgita, as also a further elucidation of the manifestation of the gunas in the garb of human tendencies, and activities. It will also be noted that the Sâmkhya Technology is very freely appropriated in this chapter. The whole subject has been very carefully dealt with in the previous chapters and therefore we will not occupy our reader with lengthy annotations on the Text of this chapter but this does not imply that he should go through the same, with any the less care and concentration].

## CHAPTER XVIII

### ESSENTIAL RENUNCIATION IN YOGA.

Arjuna said: Oh mighty armed, O Hrishikesha, O destroyer of Keshi! I wish to know the real substance of Sanyâsa (renunciation) and Tiyaga (relinquishment) respectively. The Lord rejoined: By Sanyasa the sages understand the renunciation of *actions* with desires. While the abandonment of the *fruits* of all actions is named Tiyâga by the wise. Some of the wise are of the opinion that (all) action should be abandoned as being full of evil; others hold that the actions of sacrifice, gift and penance should not be abandoned. [In the matter of this diversity of opinion] regarding abandonment, hear thou my sure decision: Tyâga (or abandonment) O, bravest of men, is declared to be threefold. The actions of sacrifice gift and penance should not be abandoned; they must necessarily be performed; for sacrifices, gifts and penances are means of purification to the wise. But even these actions should be performed, abandoning attachment and fruits, [this is the real and essential Tiyaga] this is my best and decided opinion. [The words Tiyâga and Sanyâsa are used synonymously

in this chapter. Now the threefold renunciation is described in the light of the *gunas*.] The renunciation of prescribed actions is not proper. Its abandonment through delusion is ascribed to the quality of Darkness. When a person renounces action, because it is troublesome to perform, or through fear of bodily affliction, such a man does not obtain the fruit of his abandonment, which is said to be passionate (quality of *Rajas*). But when ordained and dutiful action is performed, abandoning attachment and fruit (thereof) simply because it ought to be performed, that is considered to be approved (or *Satvika*) abandonment. The relinquisher, who is pervaded with the attribute of *Sattva*, is wise: his doubts have been destroyed, he is not averse from unpleasant actions, and is not attached to pleasant ones. Since no embodied being can abandon actions without exceptions, therefore he is said to be possessed of abandonment who abandons the fruits of action only. The fruit of actions is threefold: agreeable, disagreeable and mixed. But this accrues (only) to those who are not possessed of (real) abandonment; and can never affect the (real) renouncer.

These (given below) are the five causes requisite for the accomplishment of all actions, declared in the *Sāṅkhya* System. Hear them from me: [These are:] the substratum (body), the actor, the various organs, the diverse kinds of energies and the presiding deities also, (which are) the fifth. Whatsoever action, just or otherwise, a man performs with his body, speech and mind, these five are its causes. Under these circumstances, the undiscerning man who owing to his untrained Reason sees the agent in the immaculate Self, sees not (rightly). He who has no feeling of egoism, and whose mind is not tainted, even though he kills (all) these people, he kills naught (in substance) and is not fettered (by his action.)

Knowledge, the object of Knowledge, and the Knower: these 3  
 Classification of Knowledge. constitute the impulse and impetus to action; while, the instruments (of action), the activities and the actor: these are the constituents of action. Now, knowledge, action, and agent are also said to be severally threefold, as distinguished under the categories of *gunas*. Hear about these also as they really are. Know that Knowledge to be good (*Satvika*) by which a man sees one entity inexhaustible and not different in all things (apparently) different from one another. Know that Knowledge to be passionate which is based upon distinctions between different entities, which sees in all things various entities of different kinds. Again that (Knowledge) is described to be dark (*Tāmasa*) which clings to one created (thing) only as everything, which is devoid of real Principle and is shallow and insignificant.



[ 23—28 ]

An action which is in accordance with one's duty, performed by one not desirous of (its) fruit, free from attachment, without love or hatred, such an action is *Satvika*. But that action which is performed by one longing for desires, accompanied with egoism, and which involves much difficulty and exertion, such an action is *Râjas*. Again the action undertaken from delusion, without regard to capacity (of the Doer) and to the consequences (*i.e.*, loss and injury to others) that action is declared to be *Tâmasa*. That doer is called *Sâtvikâ* who has cast off attachment, is free from egoistic assertions, is endued with firmness and confidence and is unaffected by success or failure. Whereas that doer is called *Râjas* (passionate) who is full of engrossment, is desirous of fruits of action, who is covetous, cruel and impure and is swayed by joys and sorrow. Lastly that doer is called *Tâmasa* who is unharmonised, vulgar, stubborn, crafty, malicious, melancholy and slow.

[ 29—35 ]

The classification of the power of judgment and firmness of character.

Hear from me, O, Dhananjaya, the divisions of Reason and of (inherent) firmness which is also threefold according to the distinction of the *gunas*, which I am about to declare unreservedly and distinctly. That *Budhi* (reason) O, Partha, is *Sâtvikâ* which understands engagement and abstinence, knows what ought to be done and what ought not to be done, danger and absence of danger and recognises bondage and liberation (of the self). But that *Budhi* is passionate by means of which one imperfectly understands piety and impiety, what ought to be done and what ought not to be done. Again that *Budhi* is *Tâmasa* which shrouded in darkness, understands impiety to be piety and all things incorrectly. That firmness (of character) is pure (*Sâtvikâ*) which is unswerving and by which one controls the activities of the mind, breath and senses through the *Yoga*. But, O Arjuna, that firmness is passionate by which one adheres to duty, desire and wealth, through attachment and desire for fruit. Again that firmness is *Tâmasa*, by which an undiscerning man does not abandon sleep, fear, grief, despair and vanity.

[ 36—40 ]

Now, hear from me, O Chief of the *Bhâratas*, about the 3 kinds of happiness. That happiness is pure in which one rejoices by practice and which puts an end to all misery; which is felt as poison in the beginning, but is as nectar in the long run, and which is produced from a clear Knowledge of the Self. That happiness is called passionate, which is generated through contact between the senses and their objects; and which is like nectar in the beginning and is poison in the end. That happiness is described as dark (*Tâmasa*) which arises from sleep, laziness, heedlessness and which deludes the self both

its initiation and in its consequences [Having expatiated upon the all-pervading tendencies of the gunas by which the whole human nature is saturated the Great Lord winds up the culminating importance of these gunas in the concluding words:] There is not an entity either on this earth or in heaven among the gods (even), which might be considered to be free from these 3 gunas born of Prakriti or Nature. Hence the justification of the classification of the duties of the Brahmanas, Kshatriyas etc.]

The duties of Brahmanas, Kshatriyas, Vaishyas and of Sudras have been distinguished according to the qualities born of nature. Tranquility; restraint of the senses, penance, purity, forgiveness, straightforwardness and wisdom, knowledge and belief in the Divine Essence, this is the natural duty of the Brahmanas. Valour, splendour, firmness, dexterity and not flying from battle, generosity, ruling tendency is the natural duty of a Kshatriya. Agriculture, tending cattle, trade, this is the natural duty of the Vaishyas. While the duty of the Sudras consists in service. [They must needs remain in leading strings on account of their degeneracy of character] Every man intent on his own respective (class) duties gains perfection. Listen now, how one intent on one's duty obtains perfection. Having worshipped Him, from Whom the activities and propensities of all beings proceed and by Whom all the Universe is pervaded, by the performance of his own (natural) duties, a man attains perfection. [The Over Lord is at the springs of all human activities and natural tendencies of the different classes. Therefore a man who conforms to his natural inclination which is fundamentally guided by the Self, is acting in obedience to the regulations of the Self: see chapter 3 p. 110] Therefore the performance of one's own duty, though defective, is better than another's duty though well-performed. He who performs the duty laid down by his own nature, he incurs no hazards O Son, of Kunti, One should not abandon the performance of that duty (or activity) which is dictated by one's own nature, though it might be tainted with evil, as fire by smoke. [See Theory of Action. It is not the particularity or the special kind of action that is fraught with evil consequences; but it is on account of the attachment of the self to these activities. Therefore,] he whose Budhi is everywhere unattached, who is self-regulated, whose understanding is unattached everywhere, from whom all actions have departed, he obtains the supreme perfection. Learn from action by renunciation. from me, O Kaunteya, how he who has attained perfection, obtains the Brahman, the highest culmination of Knowledge. [The practices facilitating the Yoga are alluded to here.] A man possessed

[41-49]

[50-63]

of a pure understanding, who has controuled his self by firmness, having abandoned sound and other objects of the senses, giving up affection and aversion; who dwells in solitude, eats little; whose speech, body and mind are duly restrained, who is always intent upon meditation and Yoga and has recourse to unattachmont; who abandoning egoism, violence, arrogance, desire, anger, covetousness, is calm and quite disinterested—such a man is fit to be assimilated with the Brahman. Thus having attained the condition of Brahman, and serene in the self, he neither grieves nor desires (anything) and regarding all beings with equanimity,—he obtains my supreme Bhakti (devotion). By Bhakti understands in essence who I am and how great, and having thus known me he forthwith enters into my Essence. Though ever performing all actions, taking refuge in me, he obtains the imperishable and eternal abode, through my grace. Therefore, dedicating in thought (consciousness) all actions to me and being constantly absorbed in me, and taking shelter under the Budhi Yoga; keep your thoughts, ever on me. Having thus fixed thy thoughts upon me, thou shalt overcome all obstacles through my grace; but if from egoism thou wilt not listen, then thou shalt be ruined. If relying upon sheer egoism, thou thinkest, “I will not fight,” vain, indeed is this thy determination; and nature will constrain thee. O, Son of Kunti! tied down by your own (tendency of) action, flowing from your nature, you shall do involuntarily, that which you desire not to do. Because, the Lord (the ruler) dwells in the hearts of all beings, O Arjuna, causing by His illusive Power, all beings to revolve as though mounted on a potter’s wheel. With Him alone, O, Bharata, seek shelter in full conviction; through His grace thou shalt obtain the highest tranquility, the eternal abode. Thus have I declared to thee the Knowledge that is more mysterious than mystery itself. Ponder over it thoroughly, and then act as you like.

Again hear my supreme words, most mysterious of all, strongly I like thee, and therefore will declare what is to thy welfare; “concentrate thy mind as My Bhakta (Devotee) and as My Sacrificer do obeisance to me. (By so doing) thou shalt reach me surely, Truly: I affirm this for thou art dear to me. [The culminating point of instruction—which sovereign & infallible remedy in the case of the most acute paralysis, run, and capacity of judgment and action—is next prescribed by the Lord, it happiness indicative of a enthusiastic Divine response to the *helpless* call of, between the and submissive devotee. Would that many more of us could begining and is virtue of this sole supplication in all earnestness of faith and love, Tāmāsa) which of wasting our energies and corrupting the purity of our the self both

the fearful excitement generated by the aggravation of the passionate contempt and self-mortification resulting from a constant contemplation of injured egoism:]. Resigning all (discriminations of) duties come to Me as your sole refuge. I will release you from all sins. Do not grieve.

[Next follows a warning against imparting this instruction and especially that of absolute resignation to the Lord; to those who are not competent to understand and utilise the same in the right sense and on a high occasion, lest they might recklessly abuse the same in unwarranted sloth or excessive voluptuousness.]. This (what has been described above) you should never declare to one who performs no penance, who is not a devotee; nor to one who does not listen to a preceptor (with faith), nor to one who speaks ill of me. [But] he who will declare this supreme secret among my devotees, he (in so doing) having shown his highest devotion to Me, shall come to Me without doubt. Nor is there any among men, who performed a dearer service than he. And there will never be another on earth dearer to me than he. And my opinion is this that he who will study this holy dialogue of ours, he will have (in so doing) worshipped Me with the sacrifice of Knowledge. Again even that man who full of faith, merely hears this, without depreciation, even he, freed from evil, shall obtain the holy regions of those who perform pious acts. Have you heard this, O Partha, with concentrated thought and has your delusion caused by ignorance, been destroyed, O Dhananjaya? Arjuna replied. Destroyed is my delusion, through your favour, O Eternal Sacred One. I find myself recollected, am firm and my doubts have vanished. I will do your bidding.

[Having concluded the dialogue, Sanjaya said.]- This is the wonderful dialogue between Vasudeo and the high-minded son of Pritha—which causes my hair to stand on end. I could hear through the favour of Vyas, his highest secret, the *Yoga*, even from the Lord of Yoga, Krishna himself who declared it himself. I rejoice over and over again, O King, as I recall and think over this wonderful and holy dialogue between Keshava and Arjuna. Again, great is my amazement recollecting over and over again most marvellous form of Hari. Therefore, I am of opinion that where is Krishna, the Lord of Yoga and where there is Partha the archer, there prosperity, victory and sound restraint, surely! [Any gloss upon the immediately preceding whom one would, tend, detract from the miraculous force of the divine of freedom]

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THE END.



